THE CHRISTIAN ADVOCATE.

OCTOBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVI.

(*Concluded from p.* 389.)

The next answer in our catechism has been so much anticipated, that it will require but little to be added, to what you heard in this and the last lecture; and we will, therefore, dispose of it by a very short discussion at present—it is stated thus:—"The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit."

It has already been remarked, that our first parents sinned *before* they ate the forbidden fruit. The action of eating that fruit, flowed from a heart already yielded to sin, and in rebellion against God. To ascertain this fact to the guilty parties, beyond the possibility of denial, might be a part of the design in the prohibition of that act. A sense of guilt and shame, however, does not seem to have been felt, till the outward and visible transgression had taken place.—Then, indeed, it was felt with an overwhelming force. "Their bodily nakedness (says Scott) had not previously excited the sensation of shame: but now, being stripped of the robe of innocence, and despoiled of the image of God, the defence of his protection, and the honour of his presence, they perceived that they were, indeed, made naked to their shame; and their outward nakedness, appeared an indication of the exposed and shameful condition to which they were reduced."

The aggravated guilt of the sin of our first parents, it is awful to contemplate. I think it cannot be better described, than in the following quotation from a commentary on Gen. iii. 6, by the excellent writer whom I have just now quoted.—"Considering this offence in all its circumstances, and with all its aggravations, we may term it the prolifick parent and grand exemplar, of all the transgressions committed on earth ever since.—Whatever there hath been in any sin of unbelief, ingratitude, apostacy, rebellion, robbery, contempt, defiance, hard thoughts of God, and enmity against Him: whatever there hath been of idolatry, as comprehending faith in Satan, the god and prince of this world, worship of him and obedience to him; of exorbitant pride, self-love, and self-will, in affecting that independency, exaltation and homage which belong to God; and of inordinate love to the creatures, in seeking our happiness in the possession and enjoyment of them: whatever discontent, sensual lust, covetousness, murder and mischief, were ever yet contained in any one sin, or all which have been committed upon earth, the whole concentred in this one transaction.—Nor have they been wide of the truth, who have laboured to prove, that all the ten command-

ments, extensively and spiritually expounded, were at once violated: and the more reasonable the prohibition, and the more trifling the inducement were, the more aggravated was the offence."

But great as the sin of our first parents was, it is comfortable to think—and how does it illustrate the boundless condescension and mercy of God to know—that there is reason to conclude that it was forgiven. There have been a few, indeed, who have held the contrary opinion, and have maintained that Adam and Eve perished in their sin. But the general current of opinion has always been against this conclusion. And to my apprehension, the scriptures, although they do not, in so many words, say that they were pardoned, yet intimate it with sufficient clearness. To them the first promise of the covenant of grace was made—the promise of salvation through a Redeemer—namely, that the seed of the woman should bruise the serpent's head: and it seems to be made in such a manner as clearly to intimate their personal interest in it. Other passages, also, lead to the same desirable conclusion. On the whole, there is, I apprehend, no reason to doubt, that Adam and Eve are among the redeemed of the Lord, and that our first parents will meet in heaven with all their offspring who shall be admitted there;—that the infinite reach of redeeming mercy claimed its first and brightest trophy, in the remission of their sin who had ruined a world; and that, in this example, as in many since, the forgiveness of the chief of sinners showed beyond a doubt, that though every unbeliever shall certainly perish, yet that whosoever believeth shall as certainly be saved.

In closing this lecture, let me lead you to reflect for a few moments—

1. On the unreasonableness of sin. The unreasonableness of any act, or system of conduct, is ascertained by its contrariety to equity, propriety and wisdom, or its violation of a righteous precept or requisition. Now, can any thing be more equitable, proper, wise, and righteous, than the law of God, which requires us to love, obey, and serve him, with all our powers? He is infinitely amiable, and worthy of our love; he is our Creator and benefactor; and to love and obey him, is to ensure our own highest happiness, as well as to promote his declarative glory. But every act of sin is committed in disregard of all these powerful and constraining considerations, and in violation of all the sacred obligations which they involve. Can any thing be more perfectly contrary than this, to every dictate of reason? In putting this question, I wish, for a moment, to leave out of sight, if I could, the guilt of sin.—Men do not think, as they ought, of the *contrariety* of every sin, to all that is *rational* and *equitable.* If they would dwell upon this till they saw it clearly, it would bring home to their consciences, as it ought, a sense of guilt with irresistible force.

2. Let us, for a moment, think of the malignity, or evil nature of sin, as seen in its *effects.* It has awfully changed, in our world, the whole creation of God, both moral and natural. There must be something inconceivably deadly in this evil, that could thus transfuse its poison, through successive ages, into every vein and member of a universe—withering every thing that it touches—and changing every thing from all that was fair, and lovely, and holy, into all that is foul, and hateful, and hellish. And yet—

3. We are to remember and lay it deeply to heart, that this horrible and destructive evil has been cherished in our own bosoms, and has polluted us throughout. *We* are sinners—sinners of no ordinary character—sinners whose guilt is aggravated by every circumstance that can heighten transgression; and who, if our sins are not pardoned, are the heirs apparent of a peculiarly large portion of "the wrath to come." But—

4. The transcendant mercy of

God has provided a complete remedy—has provided a Saviour.—We may be "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." Now is all this so!—and is it yet possible that any sinner should reject this Saviour! Yes, it is all so—sinners thus guilty, polluted, condemned, and perishing, do reject this Saviour—presented to them, and pressed on their acceptance! Ah! this is the sin of sins; the sin that cuts the soul off from its remedy, and seals its perdition:—this is the *damning sin of unbelief!* And will any of you, my young friends, continue in this sin, and risk its consequences? Can you go to your pillows this night, with a quiet mind, with all your guilt unpardoned? Raise the earnest aspirations of your souls to God with the breath that you now draw, to aid you by his grace, and so aided, seek till you find reconciliation with God, and the pardon and cleansing of all your sins, through the atoning blood and sanctifying Spirit of Jesus, our Redeeming God. Amen.

FOR THE CHRISTIAN ADVOCATE.

SKETCH OF THE LIFE OF JOHN ALPHONSO TURRETINE.

The city of Geneva affords to the Christian scholar subjects of contemplation, no less interesting, than those which the lover of nature finds in its romantick scenes. The very mention of its name originates a train of peculiar associations. The Romanist shudders at the recollection of heresy established by law, and of the citadel whence the most formidable attacks were made upon the chair of St. Peter. The English prelatist thinks of all that is sour and repulsive in manner, intolerant in zeal, rigid and austere in doctrine;—of Geneva caps, of absolute reprobation, and of the burning of Servetus, &c. To our minds, on the contrary, Presbyterians as we are, all the predominant images which occur, are of the most pleasing kind. It is agreeable to call to our remembrance the very local peculiarities of this favoured city; its calm and beautiful lake, the wildness of the adjacent country, and the no less interesting remnants of ancient art within its walls. But especially do we dwell with pleasure on the constellation of holy and learned ministers and teachers, who adorned its churches at the time of the reformation, and for two centuries afterwards. We cannot think of John Calvin, and Theodore Beza, with their illustrious coevals, and of the Turretines, and Pictets, of the 17th century, without a sigh, that other men now hold their seats of dignity, and that other doctrines are now believed and taught in that ancient cradle of the reformed church.

The family of *Turretine* is one of the most celebrated which has ever graced the annals of Geneva. The fertile banks of the Serchio, were the scenes of their worldly grandeur and enjoyment; for, during their adherence to the Roman see, they were among the most honourable inhabitants of the duchy of Lucca. Francis Turretine, the first of the line who came to Geneva, was long held in veneration for his integrity and beneficence: but it was left for his more noted descendants to gain the favour and applause of the literary world. And seldom have so many individuals of the same house, so well sustained an elevated character for religion and learning. Benedict, the son of Francis, already mentioned, devoted himself to the church; taught theology in his native city, and possessed the esteem and love, as well as the admiration of his age. He is extolled by his contemporaries as a man of pious simplicity and authoritative eloquence; and his controversy with the Jesuits, evinces his profound learning.

The celebrated Francis Turretine, the most distinguished of the sons of Benedict, inherited all the talents of his father; and he added

to them a scholastic acumen, and a comprehensive grasp of intellect, which leave him without a rival among the Calvinistick professors. In the funeral oration of his nephew, the devout and polished *Benedict Pictet*, we have a full and interesting history of his life.—While sound theology, deep acquaintance with the holy Scriptures, originality of genius, argumentative strength, and varied learning, are held in estimation, so long the *Institutiones* of Turretine will stand first, among the works of those who have pursued the rigid systematick mode of theologizing. If he falls short of his more courtly son in grace and classick sweetness, he far surpasses him in deep research and overwhelming strength. The father was suited to the exigencies of his age, when the enemies of the truth were to be beaten off by powerful attack, and all the arts of defence. The son was useful in an age when the most winning persuasion was called into request, to heal the widening breaches between those who ought to have been united in the closest fellowship.

John Alphonso Turretine, the more particular subject of this sketch, was born on the 13th of August, 1671. We learn few circumstances respecting his early years, except that he soon showed that attachment to daily composition, which characterized his subsequent life. By his proficiency in literature, he attracted the attention of *J. Robert Chouet*, professor of philosophy, and afterwards the venerable leader in the Genevese magistracy. Besides this learned preceptor, he frequently met at his father's house, *Gilbert Burnet*, who afterwards became bishop of Salisbury, and who was then spending some time on the continent.

In his seventeenth year, young Turretine was called to mourn over his inestimable parent; and submitted the direction of his studies to *Lewis Tronchin Calandrinus*, and *Pictet*. Such was the probity, the mildness, and the matured judgment of our young theologian, that the first of these professors was wont to say, "*Hic juvenis ibi inchoat, ubi reliqui rem reliquissent.*"

Leaving Geneva, A.D. 1691, after the completion of his academical course, he sought additional improvement from the *literati* who then adorned the schools of Holland. Here he formed an acquaintance with *Perizonius*, *Le Clerc*, *Roel*, *Braunius*, *Vitriarius*, *Spanheim*, *P. du Bosc*, *Saurin*, *Jurien*, *Claudius*, *Bernard*, and other scholars of the like eminence. While at Leyden, pursuing his favourite study of Ecclesiastical History under the learned Spanheim, he published a work, showing the folly of the papists in arrogating to themselves a unity in doctrine, and pointing out some of the variations of their authors upon a single point—the infallibility of the church. It was entitled *Pyrrhonismi Pontificii*. About this period, he was attacked with the asthma; and from this painful disorder he suffered during the remainder of his days. For the improvement of his mind, and perhaps of his health, he made a visit to the University of Cambridge, where he was introduced to the acquaintance of *Isaac Newton;* a circumstance of itself sufficient to endear to him those seats of science. In this philosopher he was accustomed to say that the words of Bacon were verified: "Parum philosophiæ naturalis, homines inclinare in Atheismum; at altiorem scientiam eos ad religionem circumagere." At Salisbury he was most hospitably received by Burnet, who gave him an opportunity of meeting at his house, the celebrated *Whitby* and *Allix*. He also cultivated the friendship of *Tillotson*, *Tennison*, *Floyd*, and *Wake;* men who filled high stations in the hierarchy, and with whom he maintained a frequent correspondence.

In returning, he took occasion to visit Paris. Here he was admitted into the enviable society of *Bossuet* and *Huet*, bishops of Meaux and Avranches. Here also he was grati-

fied with the company of *Bignon*, *Mabillon*, *Malebranche*, *Harduin*, *Baillet*, and *Fontenelle*.

It may be remarked, that as few men have had the advantages of such an ancestry, and such instructers as J. A. Turretine, so, perhaps, none have ever been honoured by a familiar intercourse with more learned and eminent scholars.

In the year 1694, immediately upon his return to his native country, he entered upon the labours of the holy ministry, being only twenty-two years of age. In the library which he inherited from his father, he found an invaluable treasure; yet he left it enriched with an addition of many important works. He was ever at home in the department of elegant literature; and the use which he made of the authors to whom he now devoted his attention, was manifest when he appeared in the pulpit. "In him," says one of his biographers, "nature hath strangely blended grandeur and simplicity." His eloquence was of the purest and most flowing kind. No provincial barbarism, or scholastick roughness is found in his luminous orations. All is mellifluous, lucid, and adorned with classick simplicity. Like *Grotius* and *Witsius*, he shows that divine subjects may be treated with all the grace and beauty which a writer of the Augustan age would have evinced. Besides the French, which was his vernacular tongue, he often used in his publick addresses, the Latin and Italian languages; and in a few instances, at the request of some English friends, he delivered private discourses in English. He was called to the chair of Ecclesiastical History, in the year 1697: and in the execution of his duties, produced, besides his regular lectures, a number of discourses on select subjects, and a compend of ecclesiastical history, which was published in 1733. Among these works are, his treatises on the Visit of Peter to Rome; on Pope Joan; Purgatory; Image-worship; &c. &c.

In the course of a journey through the cantons of Switzerland, he attached himself more intimately to some of the Helvetick scholars—*Samuel Werenfelsius*, *J. J. Ostervald*, *Constantius*, *Crouzas* and *Barbeyrac;* to the last of whom, he dedicated his French version of Tillotson's Sermons.

Tronchin, the Professor of Theology at Geneva, died in the year 1704–5: Turretine was immediately chosen to fill his place, and commenced his labours, with the use of a method differing from the ancient plan, but rational and acceptable. Leaving the mode of *common places*, he struck out a path more liberal and convenient, and dwelt on various subjects, as he deemed them more or less important.

But the subject which occupied his thoughts with most intense interest, was the attempt at reunion amongst Protestants. To this his most active exertions in publick and in private were directed; and it is by no means certain that in the warmth of his zeal for moderation, he did not go too far, by giving countenance to the abolition of some of the formularies of the church. He was eminently a man of peace. This was the prominent trait in his character. To this he was willing to sacrifice much of doctrinal strictness; so that, in many points, he seems very far to have swerved from the orthodox faith, as taught by his father; and for the sake of reconciliation, to have leaned towards Arminianism. But waving this, we observe that about this time we find him corresponding with such men as *Jacquelot*, *Placetta*, *Jablonski*, *Nolten*, *L'Enfant*, and *Beausobre:* also with the learned Tuscan *Magliabecchi*, and the cardinals *Quirinus* and *Passioneus*.

In 1708, he was married to *Julia Dupan*, daughter of *Mark Dupan*, syndic of Geneva. This was also the date of his publications, "De Articulis Fundamentalibus," and his "Nubes Testium;" which were both intended to promote concord amongst the Protestants, and which called

forth in opposition, the talents of *Francis de Petra*, a Jesuit of Lyons, and *Theodore Crinsoz de Bionens.* He was also engaged with the famous *Buddeus* of Jena, in an amicable controversy concerning God's being the sole author of miracles, and concerning the witch of Endor. But his health was now visibly declining, so that he was forced to desist from all publick exertion. His last work, "De immortalitate animæ," was issued from the press only a few days before his death.

Of his last moments we hear little, except that they were rendered happy by the exercise of the same holy affections which had marked his life.

His works are commonly published in three volumes, 4to. and consist of his "Orationes Inaugurales & Rectorales," which are comprised in a single volume; his "Dissertationes," or Treatises upon important Doctrines of Natural and Revealed Theology; which fill two volumes. In separate tracts we have a number of minor works, including his compend, and his French sermons.

None of his writings are more worthy of careful study than his incomparable dissertations upon Natural Theology. They are distinguished by just views of doctrine, ingenuity and force of reasoning, variety of information, chasteness and grace of ornament, and a flow of language pure and sonorous, and not unworthy, in point of Latinity, of the most polished modern writers.

His critical works have also been much admired; and in all which has ever come from his hands, we see the man of letters, the benevolent Christian, and the candid inquirer after truth.

In comparing him with his father, we find them both learned, both honoured with the love and confidence of their fellow citizens, both zealous opposers of popery; but in many points they differ *toto cælo.* In the character of Francis Turretine we see the love of truth preponderating over all other considerations; in Alphonso, the love of peace. The former may be said to have desired the purity of the church, even though gained by the sharpest conflict; the latter its tranquillity, though at the expense of doctrines not fundamental. And their talents were distinguished in the same manner. In the father, we have the unyielding dialectician, proposing, and defining, and distinguishing, so as to leave his adversary no subterfuge; and then dealing his blows with an exactness of aim, and a resistless vigour which ensure a conquest. In the son, all the graces of rhetorick are brought in aid of a logick, not defective, but still informal: to conceal, and not to display, the correctness of his ratiocination seems the object; and so nicely polished is the weapon, that the falling adversary, feels that he is won by persuasion rather than subdued by might.

In the facts stated above, we are indebted to the history contained in the *Bibliotheque Raisonneé*, vol. xxi. and the Groningen Miscellany.

Voyageur.

FOR THE CHRISTIAN ADVOCATE.

THE ROCK OF AGES.

Rock of Ages! be my stay;
Guard me through life's dreary way;
Keep, ah keep me near thy side—
And for every want provide.

Rock of Ages! be the goal
Of my weary, wand'ring soul;
And when storms of wrath seem near
Save me from the wo I fear.

Rock of Ages! be my shade,
Grant in weary lands thine aid;
And when clouds o'ercast the sky,
Let me find thee ever nigh.

Rock of Ages! be my home—
When on earth I cease to roam;
Be my Saviour and my friend;
Be my way, my life, my end. A.

LORD TEACH US TO PRAY.

Luke, xi. 1.

Saviour of sinners, deign to hear
A wretch, who scarce knows what to say;
And whilst I drop the contrite tear,
In mercy, "teach me how to pray."

Fill this poor heart, with love divine,
And lead me in the good old way,
Let me all earthly things resign,
And learn from thee to praise and pray.

Thee, dearest Saviour, I adore;
Thy face I'll seek, from day to day,
O let thy grace shine more and more,
When I draw near to thee to pray.

Should waves of sorrow o'er me roll,
Submissive, may I still obey;
O shed thy beams, within my soul,
And kindly "teach me how to pray."

And when affliction's storms are o'er,
And Hope has shed *her* sweetest ray;
Then shall to Heav'n my spirit soar,
To bless the hour I learned to pray.

There I shall feel immortal rest,
And tune to thee, a heav'nly lay;
Then come and be my constant guest,
And "teach me, Father, how to pray." A.

THOU GOD SEE'ST ME.

Genesis, xvi. 13.

"Thou see'st me Lord," when in the day
Lowly to thee my spirit bends;
Thy beaming sheds a blissful ray;
Thy light my erring feet attends.

"Thou see'st me," when in shades of night
My soul reposes on thy love;
And while obscured the earthly sight,
The soul immortal soars above.

"Thou see'st me" when afflictions rise,
To dash me to some wat'ry grave;
Thy mercy clears the darksome skies,
Thy pow'rful hand alone can save.

"Thou see'st me" when in prosperous scenes,
I walk surrounded by thy love;
And when my soul on Jesus leans,
"Thou sees't me" from the realms above.

"Thou see'st me" in thy house of prayer,
The temple of communion sweet;
Thy Holy Spirit guards me there,
While bending at the mercy seat.

"Thou see'st me, God," in life—in death—
O may this thought my comfort be,
And animate my dying breath,
Till lost in immortality. A.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE OBSERVANCE OF THE SABBATH A NATIONAL CONCERN.

Mr. Editor,—The desire of being like the other nations of the earth was the bane of the ancient chosen people of God. It led them to idolatry, provoked the just wrath of Jehovah, and issued in the destruction of their temple and holy city, the desolation of their country, and the captivity of their whole nation, for the period of seventy years. Among the other evil effects of their idolatry, was their disregard and violation of the Sabbath of the Lord. This is explicitly and emphatically mentioned by the prophets Jeremiah and Ezekiel: and in the historical record of the captivity of the Jews and their removal to Babylon, there is a most instructive and impressive declaration of the design of Jehovah in that event.—It was to show his people, and to show the world, that as the nation that he had taken into covenant, and to which he had given the land of Canaan for an inheritance, would not, in obedience to his command, cease from worldly occupations and pleasures on the Sabbath, he would give that land her Sabbaths, by taking away its wicked population, and making the country silent, and free from unhallowed employments and pleasures, by an awful desolation of seventy years continuance:—"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."*

The citizens of the United States of America have often, and in my apprehension with great justice, been represented as a people peculiarly favoured of heaven. They have been represented, not only by clergymen and other religious speakers and writers, but sometimes by those who professed no particular regard to religion—by statesmen and politicians—as a people, whom the God of heaven had distinguished above all the other inhabitants of the earth. We had, for the most part, a pious origin. Our forefathers fled from religious persecution in the old world; and in the establishments which they formed in the new world, religion entered deeply into all their views and all their institutions. Let infidels and philosophists boast of their superior intelligence and sagacity as they please, they never yet have founded states like the United States, and there is no reason to believe that they ever will. It is no exaggeration to say, that our happy country may trace its enviable civil institutions, its unparalleled freedom, in union with peace and order, to the spirit and influence of the Christian religion.

But truly, Mr. Editor, I greatly fear that as our nation has borne some resemblance to the ancient Hebrews, in enjoying the most favourable allotment and the peculiar smiles of the Ruler of the Universe, so that we are likely to resemble them also, in forgetting the Lord God of our fathers; in disregarding his ordinances and commandments, and in drawing down upon ourselves his righteous and marked displeasure. Do not suppose by this, Sir, that I look for miraculous displays of the divine indignation. I do not.—But it is the established order of God's moral government, that vice and impiety shall produce wretchedness and ruin, both in individuals and nations; and I do believe, in addition to this, that a nation peculiarly favoured of heaven, will be peculiarly visited with providential chastisements, when the requisitions and appointments of the God of heaven are generally disregarded and set at nought.

It would not be difficult to point

* 2 Chron. xxxvi. 21.

out a variety of instances, in which the citizens of the United States, of the present generation, manifest less regard to divine institutions, than was manifested by their progenitors —even by those of whom they so often and justly boast, as having effected the independence of our country. But it is my purpose, in this paper, to speak particularly of the violation of the day of sacred rest—of a disregard to the Christian Sabbath. In this we are following fast in the track of the nations of the old world. Like the Jews, we seem to be determined, at every hazard, to resemble other nations, in disregarding the revealed will of God; at the very time, too, that we value ourselves on *not* being like them, in our political systems and civil institutions. While I live, I will honour the man—and it seems he was a foreigner too—who, as the publick papers inform us, not long since opposed the opening of the Atheneum in Philadelphia on the Lord's day; and who, when the usages of Europe were pleaded against him, admitted those usages to be as stated, and yet made this the very reason why he would act differently.—It was, he said, *a national trait* of this country, that it was a Sabbath keeping country; and he wished this trait should never be defaced;—he wished that foreigners should see, when they came among us, and wished that our own citizens, on returning from their foreign travels, should see, that this country was distinguished from all the nations of the old world, by an observance of the Sabbath. Whatever were the opinions of this gentleman on the subject of religion—and they are unknown to me—I honour him for having spoken as a wise man and a true patriot.

It is worthy of notice, by what gradual and wary advances those who wish to set aside the religious observance of the Sabbath, endeavour to carry their designs into effect. They cautiously feel the publick pulse, to find what it will probably bear. They take their first step only a little beyond the lawful boundary, or in such manner as to render it disputable whether they have transgressed it at all. They wait to see how this will be borne, and repel with vehemence all attempts to drive them back. When the publick mind has become accustomed, not to say reconciled, to one innovation, they then make another—and then another—Proceeding in this manner, they have already put us in a fair way to be no longer *a Sabbath keeping people*, but as regardless of the fourth command of the decalogue as any nation of Europe. It is mournful to think that our national legislature has, in some measure, taken the lead in this career of impiety—I hesitate not to call it so—by the arrangements made by law, for carrying the mail and opening the post offices on the Sabbath. There was nothing of this during the American revolutionary war; when, if it had been ever necessary, there was ten times as much necessity for it, as there can be in a time of profound peace. But while our liberty and national independence were in jeopardy; while we were contending for all that we held dear and sacred, we felt and acknowledged our dependance on our Maker; we earnestly implored his interposition in our behalf, and we were in some good degree careful how, as a nation, we regarded his institutions. But now that he has given us the desire of our hearts, we forget him, and requite him with base ingratitude. The *sacra fames auri*—the accursed thirst of gain—seems to have swallowed up every other consideration. To give the earliest intelligence how foreign markets are going; how cotton, and tobacco, and pot ashes sell in England and France; what news the last arrivals have brought at our several sea-ports—for these important considerations the Sabbath of the Lord is to be desecrated by publick authority, and the whole community to be corrupted by the pernicious example. It is not long since the *regular* printing of a news-

paper on the Lord's day—for years ago we had occasional hand-bills—and the advertisement, in a publick newspaper, of a travelling vehicle to start on that day, would not only have been considered as an outrage on publick sentiment, but would probably have produced a prosecution, for a transgression of the laws of the land; for such a transgression these practices certainly are. But for some time past, a Sunday newspaper has, it seems, been regularly published in the city of New York; and it appears by the newspapers of Philadelphia, that the steam boats of that city advertise for Sunday parties, as unblushingly as for any other day of the week. What good reason, I pray, can printers and steam boat proprietors assign, why they should pursue their secular business on the Sabbath, more than those who follow other occupations? Why should not the merchant open his store, and the carpenter, and mason, and blacksmith, and porter, go on with their several businesses on the Sabbath, as well as printers and steam boat owners? There is certainly no more moral evil in the one case than in the other. And it is by no means clear, that as fair and strong a plea, in regard to publick advantage and accommodation, could not be made out in the case of merchants and mechanicks generally, as in the case of those who have ventured on the licentious practices we have mentioned.

It is, probably, the only abatement of their pleasure, which the religious part of this community has experienced in the late visit of General La Fayette—and this has been a real abatement—that in his journeyings from one part of the country to another, and in the gratulations which he has every where received, the Lord's day has, in several instances, been grossly profaned. In this, the General himself is to be far less charged, than any of the other parties that have been concerned. Besides the military habits in which a considerable part of his life has been past, and the known customs of the French nation, in which he was born and educated, both of which were calculated to make him regard the Sabbath with less reverence than is its due, he came among us with a manifest design to conform to our usages, just as he should find them. He did so in all respects.—Where the Sabbath was observed, or there was a manifest desire to observe it, by those who showed him attention, he observed it with them; and, if influenced by no other consideration, I doubt not he would often have rejoiced to find it a day of rest and retirement for himself. In a word, if he had always seen the Sabbath sacredly regarded by others, there is every reason to believe that he would never have disregarded it himself; and if this had been realized, it would have done us honour in the eyes both of God and man. Among all the features of national character, which his visit to this country is calculated to present in a striking view to the nations of Europe, none, more than this, would have been admired and praised by the wise and the good among all these nations; and there certainly is not one, on which the eye of Him who orders the destinies of nations according to his sovereign pleasure, would have looked down with more approbation.

But you will probably think, Mr. Editor, that enough has been said in the way of complaint and censure; and will be ready to ask, if no remedy is to be proposed for the evils which have been made the subject of remark. Yes, Sir, something is to be proposed; and something which would be effectual, if publick sentiment were not already in a great measure perverted, by the prevalence of the very evils against which I remonstrate. Yet whatever may be the issue, there is a sacred duty incumbent on all who possess an enlightened love to their God or their country, in relation to this interesting concern. They ought to make a strenuous and a combined effort to save themselves and their fellow

citizens from the frowns of heaven, and from all the incalculable evils which a general disregard of the Sabbath will, if unhappily it take place, assuredly bring on our highly favoured land. That the profanation of the day which Almighty God has reserved for his own special worship and service, is among the causes to which many of the miseries of the nations of the eastern hemisphere may be justly attributed, there is no reason to doubt; and their example, instead of being imitated, should become to us a beacon, to warn us of our danger. Allow me then, very briefly, to state what, as appears to me, the friends of religion may do, and ought to do, to avert the threatening evil.

1. They ought seriously and earnestly to unite, for the execution of the existing laws against vice and immorality, and against Sabbath breaking in particular. Associations for this purpose have heretofore existed, and some good was effected. Let zeal, and prudence, and perseverance, mark the measures of such associations, and they will have a considerable effect.—They should be persuasive, and monitory; and compulsive only in cases of obvious necessity.

2. Let renewed and more united and zealous efforts be made to obtain the repeal, by congress, of the obnoxious part of the post-office law. This is of great importance. The religious part of the community is certainly not a contemptible part; and if our publick men were made to feel that their election, and the offices they hold, were put in jeopardy by disregarding the wishes of petitioners who are influenced by religious considerations, they would not treat them lightly. Let petitions to Congress, then, be multiplied on this subject; and let it be well observed and remembered by whom they are advocated, and by whom opposed; and let this enter deeply into the consideration of every signer of these petitions, when he shall give his next vote for members of Congress. Shall the children of this world dispose of their votes with reference to their favourite objects, and shall the children of God be precluded from doing the same, in reference to what they esteem the most important? They are not, and they ought not to be precluded. The object they have in view is of more importance to the temporal prosperity of their country, if that only be regarded, than any other that can be named. Patriotism, therefore, as well as piety, is concerned in this matter. It has been the reproach and the sin of those who compose the religious part of the community in the United States, that they have suffered politicians to divide them, and to destroy the influence which otherwise they might have exerted, and which if united they may still exert, on the moral and religious interests of their country—the most important interests of all.

3. The clergy of our country ought to take a deep interest in this concern. It is their special and bounden duty to do so. They ought often to bring it before their people, in addresses from the pulpit; and to take the lead in devising and promoting measures the best calculated to arrest this wide spreading and heaven provoking wickedness. If the ministers of the gospel are silent or inefficient, in such a case as this, who can be expected to be active? and what must be the responsibility of one who is set for the defence of revealed truth, if he refuses to do all in his power, to stop an increasing disregard to one of the plainest commands of the Most High; and one too, which is closely connected with all the advantages of a preached gospel—for let the Sabbath be set aside, and the preaching of the gospel must terminate with it.—No Sabbath, no religion—is a maxim which all experience shows to be true.

4. The religious periodical publications in our country ought continually to advert to this subject. These publications are now numerous, and their influence is consi-

derable. Let them take a decided and fearless stand in opposition to Sabbath breaking, wherever it may appear—and most of all when it appears in men, or in places, where the pernicious example will have the most influence. Shall the press be free to remark on publick men and publick measures, with reference to many concerns of comparatively small importance; and shall it not be free to remark on laws and practices which go to poison the vitals of publick safety and happiness, by injuring the morals of our citizens, and destroying that virtue on which the very existence of civil liberty and free constitutions do, and must forever, depend? By no means would I recommend intemperate language, or insubordinate conduct, or wanton disrespect to men in power. All this is certainly forbidden by our religion. But religion does not forbid us to be fearless in the cause of God and truth. On the contrary, it requires us, while we render to Cæsar the things which are Cæsar's, to render also to God the things which are God's. It is one of our most precious privileges, as citizens of a free country, that while we maintain the spirit of the gospel and the language of decorum, we may remark freely on what we believe to be of injurious tendency; whether it be in existing laws, erroneous principles, current practices, or unworthy conduct in those who are intrusted with power Against Sabbath breaking, as well as some other immoralities, many of the religious publications of our country have already borne a decided testimony. But have they done as much of it as they ought? It were well, if those who are leaders in the transgressions we contemplate, and whose example encourages others to be so, were to hear of their offences with a frequency and a pungency that should "make both their ears to tingle."

5. In every way in which it may be practicable, the mass of the people should be enlightened on this subject; and be made to feel their obligations to keep holy the Sabbath day. For this purpose tracts and Sabbath schools may be employed to much advantage. However the fact may be accounted for, a fact I believe it is, that more deaths occur by what is called *accident*, on the Sabbath, than on all the other days of the week taken together. A disregard to the Sabbath is, also, often assigned in the dying confessions of those who suffer on the gallows, as one thing that had a principal agency in bringing them to their disgraceful end. Tracts, setting these facts in a strong light, ought to be distributed extensively. By Sabbath schools, the minds of children and youth should not only be imbued with the principles of religion generally, but particular pains should be taken to impress them deeply with a sense of the sacred obligation to observe the holy Sabbath. It must be, at last, by working a change in publick sentiment, that the deplorable evil of which we complain, must find an effectual remedy. When those who make up the mass of a community, are so well informed and disposed that they "become a law unto themselves," it is easy to restrain a few licentious individuals; but while the great body of the people are disposed to be licentious, all laws formed for their restraint will, at best, have but a very limited effect—Therefore,

6. Finally—While the friends of religion carefully, and conscientiously, and perseveringly, use the means that have been specified, and all others that may have a similar tendency, to restrain the violations, and to promote the due observance of the Sabbath, let them be much engaged in prayer for a general revival of pure and undefiled religion, and use all the means in their power to promote it. If this should take place, Sabbath breaking would

cease of course. Laws and exertions would no longer be necessary to secure a religious regard to that day whose return would be anxiously looked for, as a season in which all secular employments and worldly amusements, should give place to the hallowed and more sublime pleasures which would be found in the house of God, and in attending on all the ordinances of his appointment, both publick and private—in making preparation for the eternal Sabbath of heaven, and in anticipating its unutterable delights.

SABBATICUS.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 400.)

Genoa, April 12, 1820.

My dear Friend,—My last informed you of our happy escape from the hard gripe of the Neapolitan quarantine and police regulations at Messina, by taking passage on board a small brig bound for this place. I have now to record another mercy, from the munificent hand of that Great Being to whom we owe so much, in our no less happy release from the confinement and danger of the "tempest tossed barque;" and our safe arrival at this place, after a tedious passage of eight days. How great is the debt of gratitude we are continually accumulating. It grows as life advances,—increased by the occurrences of every passing day. Here, in a spacious apartment, warmed by a good fire, during the rawness of a very rainy time, and surrounded by all the comforts to be had in a good hotel, I feel myself once more my own master; and I assure you it is a very comfortable feeling, which you in the land of liberty would know better how to prize, had you experienced sixty days' captivity in the regions of despotism.

It may be acceptable to your friendship, to receive some items of our passage to this place; which was not entirely without interest. When one enters on ship-board, the first objects of his scrutiny will generally be, the accommodations and the company. In point of accommodation, our vessel, at first view, presented a prospect of very slender promise indeed. Although it carried three masts, which would entitle it to rank as a ship, in size it corresponded very much with the coasters I have heard called mud larks, on the Delaware; exceeding them, however, considerably in length, but falling short in width. The cabin furnished two births on a side, of very forbidding appearance; and was so low as to allow, with any comfort, only a sitting posture. But how mercifully does Divine Providence arrange the incidents of this world, so as frequently to render one adverse occurrence the alleviation of another. This was the first vessel that offered, sailing **near** the direction we wished to travel; and so glad were we to get away from "the house of bondage," that the ill prospect of its accommodations damped but little the joy we felt, in making our escape from a city which had allowed us such slender evidence of its hospitality.

Our company consisted of the captain, his son, who served as mate, and five sailors; all very shabby in their dress. The sailors were of very forbidding appearance—their dress dirty, tattered, and patched, to a degree that indicated absolute beggary. But the captain, who was in advanced life, wore a countenance expressive of so much placid good nature, as to give entire relief from any apprehension that we were got into a den of thieves. And his son, a youth of about twenty, showed such features of intelligence and benevolence, as

could hardly belie a favourable prognostication. At first, our situation promised to be very awkward and unpleasant, for want of any medium of intercourse. We spoke to them in English, and they answered us in Italian, without the smallest comprehension of what was said, on either side. Our negotiations, on the subject of passage, had been carried on through the agency of the vice consul. After,however, a few vain attempts to make ourselves understood, the mate, to my great surprise and joy, accosted me in Latin; and by the use of this language, in which he was more ready than I, (being lately from school,) we were able to get along comfortably through the passage. I regard this occurrence as a special goodness of Divine Providence, as from it special benefits resulted to me; besides the relief it furnished from a situation of great embarrassment, which might have become, under certain circumstances, distressing. It begot, at once, between this young man and myself, an attachment, something akin to what they feel who have been in classick education together. It appeared too, immediately to conciliate the regard of the good natured old captain, who manifested much pleasure at his son's being able to converse with me, in a learned language. From these men I received a degree of kindness and hospitality which served exceedingly to alleviate the discomforts arising from ship-board, particularly in such a vessel as theirs; and this, notwithstanding all the prejudices usual to popery against protestantism. The young man, being of a sociable disposition, it was not long before religion became the subject of discussion in our broken dialect; and he was soon apprized of my vocation as a protestant clergyman: but it produced no alienating effect. Very possibly, political harmony had some effect in softening religious antipathy. I found this young man a warm republican, and such he informed me, were the mass of the citizens of Genoa; who, if they could, would very gladly shake off the yoke of the king of Sardinia which has been imposed on them, and establish a free government. The very friendly attentions of these strangers was a cordial to my drooping spirits, (drooping they were, from the increased debility induced by the long confinement from which I had just been emancipated,) which I shall never forget. Yesterday they both called upon me in the hotel, to take a final leave. The kind old captain, after wishing me every happiness, both here and hereafter, according to Italian custom, (as his son informed me,) kissed my cheeks when he bid me good bye. Had you been present, you would no doubt have smiled at the uncouth embrace of "bearded men." But if it ever falls to your lot to sojourn, a lonely stranger, many thousand miles from all the endearments of home, expressions of friendship, even with such accompaniments, proved to be sincere by preceding acts of kindness, will not be without their value. Oh! how much is it in the power of human beings to alleviate the sufferings, and minister to the comforts, of each other! And how much would it be done, if instead of the irregular impulses of humanity operating here and there on a few choice individuals of the species, gifted above the rest with a greater portion of "the milk of human kindness," the power of Christianity enforced on mankind universally its holy and blessed commandment, "Love as brethren."

After leaving Messina, the fine breeze which carried us nearly out of the straits, separating Italy from Sicily, died away, which compelled us to steer for the shore, and cast anchor, in order to prevent the current from carrying us back to the place from which we set out; which we certainly had no wish to

revisit. While at anchor, the captain took it into his head to go on shore; and shortly after arriving there sent back the boat, with a message to his son, to bring Mr. O. and myself, to him. We well knew how contrary it was to police regulations that such unaccredited citizens of a republic should set foot on the royal territory of his majesty of Naples; but as it was at the captain's risk, more than ours, and he took the responsibility on himself, we did not hesitate to avail ourselves of the relaxation and amusement which the invitation promised. We rambled about over the hilly and rugged coast for some hours, and returned to the shore towards evening, without making any discoveries. But before embarking I did make a discovery, relative to the state of my own stomach, from which I anticipate considerable improvement to its tone and vigour. It is, that it will bear the stimulus of a moderate quantity of wine. You know, that before leaving home, every thing spirituous, and every thing fermented, were rejected by it. Its being brought to bear the use of wine, encourages me to hope that it has undergone a revolution in this country, where revolutions are so much needed, which may eventuate in considerable restoration. The discovery was made on this wise: On returning to the shore, to requite the civility of our ship officers, I invited them to a publick house, which stood near, and treated them to some bread and wine. Exhausted with my walk, and both hungry and thirsty, with only bread and water to meet the cravings of appetite, I ventured once more, as I had fruitlessly done many a time before, to take a little wine with my bread. The experiment was made with fear and trembling; but, contrary to all my fears, succeeded; and I have continued the use of it since. It is a standing article of diet, in these regions, with all classes. The sailors had it at all their meals.

After passing out of the straits, we were again within a few miles of the burning island, Stromboli, which we found continuing its volcanic operations, as when we passed it before; and in which, I believe, it has suffered little change since the remotest antiquity. When nearly opposite to it, a row boat put off from its shore, and made for us. As we had very little motion for want of wind, it soon neared us. But when within a few rods of our ship—and it was evident they were disposed to come along side—the captain, to my surprise, presented a musket, and ordered them to be off. Inquiring of the mate the reason, he told me his father was afraid, that by stopping at any intermediate place on his passage, or allowing his vessel to be boarded by persons belonging to any of those places, he might be subjected to quarantine, on arriving at Genoa. If the word *quarantine* sounds in his ears as it does in mine, I do not wonder at the excess of his caution to guard against it.

For some days the winds were very light, and our progress consequently slow; but the weather was very pleasant, which was a great mercy, as we were so ill provided for encountering either cold or wet. Our course lay up the Italian coast, about the same track Paul sailed, after his shipwreck at Malta on his way to Rome: generally we had the land in sight. On the seventh day, we were opposite Rome, about forty miles distant, agreeably to our captain's guess. We could see this celebrated city with great distinctness, the atmosphere being remarkably clear and serene. Even the dome of St. Peter's church, when pointed out to us, we could plainly discern, with the naked eye. The help of a spy-glass, enabled us to mark the varia-

tions of its parts, and distinguish the adjoining houses. To be so near this ancient "mistress of nations," and present "mother of harlots," without being permitted to enter it, I felt as a disappointment. But depression of mind, arising from the state of my health, rendered the disappointment very light. What signifies all of this world that is venerable for its antiquity, or admirable for its grandeur, to a man whom disease has reduced to a skeleton, and whose feelings tell him that he is treading on the verge of the grave. To pass by a thousand Romes, in such a situation, would hardly awaken a sigh of regret. A single act of faith in Him who is the "resurrection and the life," would be more to such an one, yes, and to any one, than all the antiquity and grandeur this world has to show.

We passed within full view of the little island of Elba, on which Bonaparte has bestowed the celebrity which is henceforth to be attached to every thing with which his name is associated. While reminded of this man, so long the world's wonder and the world's terror, I could not help reflecting, as I had often done before, how much of either good or evil, a single man, gifted with extraordinary intellect and energy, is capable of achieving. This individual, from the obscurity of humble life, in the small island of Corsica, (in sight of which we also passed,) lifted by his own efforts to an empire, almost turned the world upside down. What a gift is superior intelligence, and what a responsibility do they incur, who possess it! Alas! who would wish to be Bonaparte at the judgment day, when the criminality of all the good to his species within the reach of his mighty ability, left *undone*, is added to all the waste, and havock, and murder, committed to gratify the cravings of a detestable ambition. *Then*, the men whom superior criminality has lifted to a "bad eminence" in this world, will occupy a corresponding depression in the ranks of the reprobate, under the visitations of that justice, which will render even the least guilty a "terror to themselves and to all around them."

The seventh night of our passage is impressed on my recollection with a vividness, I think, never to be forgotten. Until the day preceding, the weather had been generally pleasant, more calm than windy. But that day a storm came on, of very threatening aspect. Towards evening the wind had increased to the violence almost of a hurricane. "The sea wrought and was tempestuous," while the rain at intervals poured in torrents. Our captain, fearful of remaining at sea over night, determined to run into a small harbour on the coast, from which we were but a few miles distant. But the wind blew with such violence off the land, as baffled all his efforts, and compelled him to seek safety by fleeing the shore and standing out to sea. As night came on, the storm abated nothing, while the dense clouds from which the rain was discharged, rendered the darkness complete. It was indeed an hour of tremendous interest; calling for strong faith in Him who rules the raging elements, to keep peace in the bosom, throbbing under the apprehensions of a watery grave. Friend O—— and myself retired to our births, at a late hour, calculating that if the wind continued to blow off the land, and no increase took place, our little barque, which for her appearance, proved a good sailor, might weather the storm. But should the wind shift, and blow *on* the coast, with equal violence, safety would be out of the question. I had succeeded in falling into a sound sleep, when, some time after midnight, I was suddenly waked up, with an universal scream of "all upon deck," indicating the very

highest degree of alarm. To this succeeded an universal bustle, such as occurs when all hands are engaged in an instantaneous effort to put about the ship. The thought instantly took possession of my mind, that the wind had chopped about, and was driving us on the breakers. You will suppose that I felt at the moment as the man feels whose hope of life has nearly expired, and who counts on his entrance into the eternal world, as just about to take place. The cabin-boy came springing into the cabin, and carried off the dim lamp, that was kept burning there, and left us to our terrified expectations, in total darkness. We were not, however, kept long in suspense. The bustle on deck ceased, and the mate coming down, informed me, that the alarm had arisen from discovering another vessel right ahead, ready to run foul of them, but they had happily escaped the danger. You may readily suppose that the relief to our minds was such as the prisoner on the scaffold experiences, when an unexpected pardon snatches him from the hands of the executioner.

The transitions from adversity to prosperity, from feelings of alarm and terror to those of congratulation and joy, and the contrary, are often surprisingly sudden. A very remarkable instance of this we experienced on the next morning. The driving wind had carried us rapidly on our course; the storm towards the close of the night had abated; the sky had cleared off. When it was fairly day, the captain sent for us on deck, and pointed to Genoa, fully in view, and at no great distance from us. The morning spread upon the mountains is always a delightful prospect. At sea it is peculiarly so; and more especially when the weather-beaten mariner can discover, at the foot of the distant hills, which day-light has gilded, his desired haven. What must have been our feelings, after a night of tremendous hurricane, and being brought to the very last gasp of hope, to be waked up to behold a clear morning, and the city of our destination within a few hours sail. In addition to this, the prospect which Genoa exhibited from the position we occupied, was one of beauty equal to any thing my eyes ever beheld. It is situated near the head of a gulf, of ten or fifteen miles in circumference, at the foot of a rising slope, that towers back behind it to a mountainous height. The suburbs are scattered for a long way on each side of the city, along the face of the slope, and almost the whole face of the mountain appeared studded with villas and country-seats, interspersed with trees and verdant grounds. The whole together, when the sun rose to glisten upon the spires and towers of the majestick city, (and a majestick city it is,) formed a prospect that looked like enchantment. Soon we were all eagerness to enter a place which appeared to so much advantage at a distance. But here again our hopes were excited only to "make our hearts sick," with their deferred enjoyment. Two hours of a fair wind, would have borne us triumphantly into the harbour. But a strong breeze sprang up, directly ahead, which detained us the whole day, beating against it, and left us at the approach of night, nearly as distant from the object of our desires as we were in the morning. The mate informed us, that it was almost a uniform thing to meet a head wind at the entrance of the gulf of Genoa, which often detained vessels several days; so that on the whole, we had great reason to be thankful for our success. A calm taking place in the night, the sailors, by the help of their oars, gave us the joy of awaking next morning at anchor, opposite the city. No quarantine was exacted; and we had taken special care at

Messina, that our passports from thence should not want the signature of his Sardinian majesty's consul. Accordingly, we suffered no detention, and had the great gratification of taking our breakfasts the morning we arrived, in the hotel where we have taken up our residence, called the Grand Cross of Malta. It is one of the best, I believe, in the place; and particularly suitable to us, from the circumstance that the landlord speaks English. At almost all the good taverns in the Italian cities, we are told people are to be found, who speak French. But our acquaintance with that language is too limited to allow much facility, either of understanding or being understood in it.

The residence of a few days will allow a stranger little opportunity of acquaintance with a place, that may qualify him for giving an accurate account of it to others. It is certainly little less than presumption, for a traveller passing hastily through a country—as not a few have passed lately through the United States—to undertake to describe the country, its inhabitants, manners and customs, &c., passing sentence decisively, on all that has come under his notice, and on much that has *not* come under his notice. All, I conceive, that a transient stranger has a right to undertake, in his communications relative to the countries of his sojourn, is merely a faithful detail of what he sees and hears, being very sparing of his comments and conclusions. This is simply what I intend. And a particular circumstance threatens to render my opportunities of seeing and hearing at this place, much more limited than they otherwise would be. It is an inflammation in my foot, which has prevented my walking abroad almost altogether, since I have been here. Anxious, however, to be abroad, and to enjoy every advantage of exercise which I so much need, after such long confinement, I have taken several rides in a gig, with a driver, and shall give you the result of my superficial observations on the exterior of this very interesting place.

One of the first things that will strike a stranger on his entrance into Genoa, is the height and magnificence of the houses, in the principal streets. You see whole streets, where the houses, built of the finest polished marble, some white and some variegated, tower to the majestick height of from ten to thirteen stories, and of dimensions and ornament corresponding; each of them worthy to constitute a palace for the accommodation of royalty. We have met with an English gentleman at the hotel, who has access to the interior of some of the principal of these superb edifices. He speaks of their decoration within, with the highest admiration. Nothing that he has seen in London or Paris, is at all equal to them. It serves to give a very high idea of the immense wealth, which this city must have accumulated in the days of her mercantile prosperity. Some of the buildings appear in a dilapidated state, indicating age and neglect: and the whole shows to be the work of former ages. You see no new buildings going forward. All the houses have an air of antiquity, as if they had stood for centuries.

I have been able yet to call only on one of the gentlemen to whom I have letters of introduction. He is an English merchant, who has been long a resident of the place. He informs me, that the style of living among the merchants, who from their wealth constitute the really higher class of citizens, does not at all correspond, in point of luxury, with the magnificence of their dwellings; and never did. A republican plainness characterizes the mass of the wealthy merchants of Genoa; so much so, that a remarkable deviation from it, on the

part of any individual, would expose him to more obloquy than he would be able to withstand. And on this principle he accounted for the immense splendour of their edifices. The simple style of living, imposed by the universal manners of the place, cut them off from the usual vent of surplus wealth, by numerous retinues of servants, splendid equipages, luxurious tables, &c. And hence they were led to display their vanity, by burying their immense amount of dead capital, in the gorgeous marble structures which adorn their streets.

Another thing that will strike a stranger, at least one from America, with surprise, is the *narrowness* of their streets. There are only a few of them, that *will admit the passage of a wheel carriage at all.* Several of them I found only the width of two good steps, from one front of the immense marble structure to another. They are paved with stone, and all of them without footways. What motive could have given rise to this excessive crowding, I have not inquired, and cannot myself conjecture. The steepness of the mountain back of the city allows, indeed, no room to extend in that direction; but along the shore, on both sides, there is no lack of situation for building. One advantage arising from this narrowness of the streets, will be coolness; which is, no doubt, of great importance in this hot climate. There are few spots in any of the streets, where the rays of the sun will ever reach near the pavement. But this abundance of shade will be more than counterbalanced by a deficiency of light, in their lower stories. In cloudy days, as I noticed in the under apartments of our hotel, they light candles, to enable them to see to carry on business. It is only the upper stories that can be occupied, as I conceive, with entire comfort; and verily, their great height makes it a serious labour, as well as a grievous waste of time, to mount up to them. Our dining and sitting room in the hotel, are at the top of an immense flight of superb marble stairs, consisting of no less than eighty-three steps.

Another consequence of the narnowness of the streets, which will not fail to amaze a stranger, is the immense crowds with which, especially the streets of business, are gorged. To make your way through them, is like meeting the current at a church door, when it is emptying. The widest street I have noticed, is the one in front of our residence. It is, too, a principal street of passage to the shipping in the harbour, at no great distance off. And here is to be seen and heard, from morning until night, one of the oddest spectacles I have ever witnessed. It is the mass of living animals, horses, mules, asses, &c. dragging drays; but far more carrying burdens on their backs, mixed with men, women, and children, many of them, too, loaded with heavy burdens, all jammed on one another, all in motion, and trying to make progress, without any of them seeming to get along. Some of the first times I rode out, not considering at what expense to my patience I was accommodating my lameness, the gig was brought to the door. Our progress, until we reached the termination of the crowd, was about the rate of twenty yards in twenty minutes. This estimate was made, by marking the time on my watch, and afterwards stepping the distance travelled during its loss. The hubbub of noise too, especially when heard from the small balconies that project from the windows of our dining room, adds exceedingly to the curiosity of the exhibition. Here in high elevation above the whole scene, like Cowper's crow perched on the dizzy top of the steeple, I

have sat for an hour at a time, looking down on

> "The bustle and the raree show
> That occupy mankind below;"

listening too, to the wild uproar of their noise, like the confused sound of the ocean, to the entire oblivion of home and every thing beside the objects below me, the discomfortable feelings of my own stomach not excepted.

I remain, my dear Friend,
Yours, &c.

———.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 408.)

Friday, 26th.—Mr. Ellis and myself have been occupied for the last few days with the sketches, that are to accompany the report of the tour of Hawaii, now preparing for the respective societies in England and America. Mr. E. has a correct and cultivated taste in drawing, and many of his sketches will be highly interesting. The volcanic views are grand, and more perfect than any thing of the kind I have seen. Ever since the exposures at night which I underwent during the sickness of Keopuolani, I have been considerably indisposed from a heavy cold; so much so, that for the last day or two I have scarcely been able to do any thing at the sketches. As a change of air may be beneficial, and as there is much important and interesting business before the mission at Honoruru, I have been persuaded to accompany Mr. Ruggles and Mr. Humewell to Oahu in the Waterwitch, this afternoon. We sail in a few minutes, and as it is probable I shall write much during my absence, I must bid you farewell for the present.

Tuesday, Oct. 28th.—As was my expectation when writing the above, I sailed for Oahu the same evening, now more than a month ago, and after a passage of nine hours, was at the mouth of the harbour of Honoruru, which we entered at sunrise. I was detained there much longer than I expected to be, not meeting with any opportunity to return till last Saturday, when the young prince came up with about seventy of his attendants, in a small pilot boat. I never suffered more than on the passage of forty-eight hours, being exposed during the night to very heavy rains, and during the day to a burning sun, from which I could find no retreat. I did not leave the deck for a moment; for though a part of the small cabin and a birth were assigned to me, and reserved for my use during the whole time, the heat and crowd below was so intolerable, that I preferred lying in the rain and water on deck, to enduring it even whilst the rain was most heavy and sun most powerful. At 5 o'clock, however, the captain of one of the whale ships recruiting here, kindly took me from the schooner in his boat, before we had come to anchor, and brought me to my rude but neat and happy cabin, and to the bosom of my precious little family, doubly dear from a separation protracted to a painful length. Mr. and Mrs. Thurston sailed from Oahu the evening before I did, to take their station at Kairua on Hawaii: the brig in which they were, anchored here during the night, and we had the happiness of receiving and welcoming them to our establishment to breakfast, after the *severe trial* of a voyage of four days in a dirty, crowded, native vessel—*trial* I say, for I absolutely have known none equal to those of that voyage I last made, since I have been a missionary—A gale in the Gulf stream, or passage round Cape Horn, in a decent vessel, in point of comfort and enjoyment, is not to be compared with it. Nothing of particular moment occurred while I was at Oahu. It was the season at which the whale ships recruit at the islands on their way from Japan to the American coast, and I had the pleasure of seeing the cap-

tains and officers of near thirty ships in that business. The harbour looked quite like a busy sea-port; and greater part of the time, besides the whale ships, there were several merchantmen, some discharging their cargoes, just arrived from Canton—others from the N. W. coast and from the United States; some taking in sandal wood for China, whilst others hove down, stopping leaks, &c. &c.; two small vessels were on the stocks building, to sell to the government. I made many pleasant and interesting acquaintances, but looked in vain for my friends of the Thames: she had passed on to the main without touching. The distribution of the missionaries to their several stations took place before I returned, and arrangements were happily made for occupying two stations, *Kairua* and *Waiaked*, on the island of Hawaii. The most important event that took place at Lahaina, during my absence, was the marriage of our friend Hoapiri, the husband of Keopuolani, to Kalakua, one of the *queens dowager*, and mother of Kamehamaru, the favourite wife of Rihoriho. I received the information of it in a letter from Harriet, before I left Oahu, in which she says, "Hoapiri was this day joined in *holy wedlock* to Kalakua; they were married in the chapel by Mr. Richards. A large audience attended; the ceremony was well conducted and solemn, and would have *honoured* any *land*." This, my dear M., is a most happy innovation on the former habits of the people; it is the first Christian marriage ever known among the chiefs, and the second ever solemnized on these islands—Hopir was married by Mr. Bingham more than a year ago—and like the funeral of our late patroness, will stand as a precedent, which I doubt not all friendly to the mission will readily acknowledge and be anxious to imitate. Polygamy is an evil that will probably be among the last eradicated from the nation; but whatever has the least tendency towards its abolition, is desirable and gratifying. Had Hoapiri followed the ordinary custom on such occasions, immediately after the burial of Keopuolani, or even before, he would have taken one, two, or more wives, without any form or ceremony; and in fact, she was scarce deposited in her tomb, before there were five candidates for his hand—the highest females in the nation, he being one of the most wealthy and respectable of the chiefs. But he immediately declared that he designed to follow the practice among Christians, of deferring his marriage for some time, and then taking one wife alone, being married to her publicly in the house of God. This was also the wish of Karaimoku, which of course was earnestly recommended by the mission, and has happily been accomplished, both parties having been fully instructed in the reciprocal obligations of the marriage contract, as understood and entered into by the members of Christian churches. Thus, my dear sister, we are enabled to take courage in our labour of enlightening and Christianizing this people—hoping for a bright day of glory, and rejoicing even in this, "the day of small things." Six or eight ships have recruited here, and two yet remain—the Foster, Capt. Chase, and the Boston, Capt. Joy. Many of the officers and men were very kind in their attentions to the family, and some of them, we believe, are of the number who love and serve God. I had not the happiness of seeing some, who excited the liveliest interest.—In one of Harriet's notes to me, she says, "Our hearts have been greatly cheered and refreshed, by meeting *Christian brethren*, among the captains and seamen now with us—come down that you may enjoy an interview with them." It is indeed a joy to meet in this land of pollution and sin, those who exhibit the light, the purity, and the blessedness of the Christian character. O that every wanderer "o'er the mountain wave," and "dwellers on the deep," may

speedily become a light and a blessing to all the dark places of the earth which he visits.

Monday, November 30th.—Duties accumulated so on my hands, after my return from Oahu, in consequence of my protracted absence, that I have been under the necessity, my dear sister, of neglecting my journal to you almost entirely. Having an opportunity of sending this immediately, I will close it, and promise to be more particular in my notices in future, than I have been for the last month. Some circumstances of interest have taken place during it, which it would have given me pleasure to have enlarged on while passing—I will barely mention them, in order to keep up the chain of facts which I have recorded since leaving America, and which I know you wish to continue uninterrupted. Mr. and Mrs. Thurston remained with us one week, gaining strength for the remaining part of their voyage, and then left us, in fine spirits, to take their station and unfurl the banner of the cross on the rocky shores of Hawaii. I admired the spirit with which Mrs. T., after bidding us farewell, sprang into a rude canoe, with her two children; and watched them with the glass, with no little interest, as they were paddled through the breakers to the open sea. No preparation appearing to have been made to hoist her on deck in a chair, which is usually done, she intrepidly mounted the ship's quarter by the man-ropes, and stood ready to wave us a distant farewell, before many others could have determined even to attempt ascending to the quarter-deck as she had done. A few days afterward, the brig Arab, Captain Meek, of Boston, from Oahu, paid us a visit of a day, and then passed on to Kairua, where the king had gone in the Princess Mary, an English whale ship. The Arab returned in about a week, bringing Rihoriho and his train, when it first began to be stated that the king would speedily embark for Great Britain. In a few days a grand council of the chiefs was called on the subject, at this place, when we had the pleasure of again entertaining our sincerely respected and beloved friends, Messrs. Bingham and Ellis, who had been requested by the heads of government to attend the meeting, and who arrived in the L'Aigle. After one or two sittings, it was determined that the king should go, and his suite, consisting of Boki, governor of Oahu, and brother of Karaimoku, Kuini his wife, Naiki, Tutui-Kuanava, (two particular friends of Rihoriho) and Manua, a servant, besides Kamehamara, the favourite queen.

The whole body of chiefs, headed by the king, was most earnest in their desires for Mr. Ellis and his family to accompany the party; offered a large sum for his passage, and at one time even made his going a *sine qua non*, and determined, in case Captain Starbuck could not accommodate him, that the barge should be fitted up for the expedition. Mr. Ellis himself was desirous of going, principally on account of the very critical state of the health of Mrs. Ellis; but Captain S. stating that he could not possibly take him, the king and chiefs were obliged to assent to his remaining. We all regretted this, for we wished the king to have the benefit, during his absence, of so wise and in every respect competent a counsellor, but most especially out of regard to the welfare and happiness of our dear Mrs. E. and her family. We fear she cannot long survive without some excursion of the kind; and wished her, after eight years of missionary suffering and toil, to be restored to the bosom of her country and her friends—though the loss of Mr. E.'s services at this time would be most sensibly felt by the mission in all its branches, in translations, &c. &c.

The king embarked from this place, on board the L'Aigle, on the 18th instant; and at the time, and for two days before, we were almost stunned with salutes from the squadron at anchor before our door. He

left us with no inconsiderable display of the "pomp and circumstance" of royal embarkation; signals for sailing, &c. &c. were made from the L'Aigle early in the day, in which she was followed by all the vessels, among some ten or dozen, excepting the American brigs Arab and Owhyhee, and one or two small schooners; but all waited till the L'Aigle should lead the way, which was not till near sunset. As soon as she had well cleared the moorings, the whole squadron was in motion, and with a fine breeze beautifully "filled away," amidst columns of smoke, and fire, and a roar of cannon, that the waters and mountains of Mauii probably never heard before. I have a sketch of the scene, including a view of the island of Ranai, which I did intend sending with these sheets, but must defer it till the next packet. I designed also to have sent a view of Lahai and of Maui, one of mission enclosure, &c. &c.: but must wait another opportunity, for want of time at present to prepare them. We have heard that the king left Oahu on Thursday last, the 27th. We are happy that he has actually undertaken the visit, and think and believe it cannot fail of benefiting himself and party. We think the party a good specimen of the chiefs: Boki is a pleasant man, but not to be compared to his brothers; the queen is a very fine woman, and Kuisni, the wife of Boki, is one of Harriet's greatest favourites; she is the daughter of our friend Hoapiri: they have it in expectation to visit America before they return—I think it doubtful however, though I cannot but hope they may. Should they, I doubt not they will receive such attention and kindness as will make their visit gratifying. Nothing would rejoice me more than that you should see them. I think you would afterwards feel no surprise at the anxiety I have that these subjects and countrymen may be enlightened. They certainly are a most interesting race, and "my heart's desire and prayer to God is that they may be saved."

Before the king embarked, Dr. and Mrs. Blatchley arrived in the brig Owhyhee. They are still with us, and we are anticipating the pleasure of their society for some time. Captain Meek of the Arab has been extremely polite and kind to us; also Mr. Elwell, a young gentleman from Boston, who came up in the Owhyhee. He is the agent of a large house in Boston, and keeps a store at Honoruru, fitted up very much in the manner in which the stores in our villages at home are, and where almost any articles of dry goods and groceries can be procured.

For the present, farewell.

Yours, affectionately,

CHARLES SAMUEL STEWART.

Review.

MR. DUNCAN ON CREEDS AND CONFESSIONS.

(*Continued from page* 420.)

III. We are now to finish our review, by examining some of Mr. D.'s arguments, or at least what he has been pleased to denominate such—against the lawfulness of Creeds and Confessions. And we have no hesitation in saying, that this part of the volume before us, is one of the most *unanswerable* productions we have ever seen. There are two sorts of composition to which it is extremely difficult to reply. The one is that in which the reasoning is clear, the testimony unquestionable, and the conclusions demonstrative. We have always had a most particular aversion from entering the lists, with an adversary whose polemical weapons were of this temper. The other, is that in

which there is manifested a total misapprehension of the arguments attempted to be answered; an utter incapacity, or at any rate a total failure, to perceive and meet the points of the reasoning professed to be assailed; and a sort of declamation, or rather vapouring, too airy and unsubstantial to be seen or felt by the most attentive examiner: and we really dislike an opponent of this latter character, nearly as much as the former. "Give me an adversary," said an old logician, "who understands me." Now we have not counted, but believe we have repeated this wish, at least a hundred times, during our perusal of Mr. D.'s book. He seems to think, all along, that he is fairly arguing the matter with his opponents, and every now and then, in coming to a resting place, he formally announces that he *has* completely refuted their reasoning. But, to say nothing of ourselves, unless some of the most enlightened and impartial judges in our land are deceived, he is, in almost every case, merely "beating the air."

We cannot undertake to answer for Dr. Miller, or to predict what he will do, in reference to what Mr. D. has thought proper to say of him and his "Introductory Lecture:" but if we were in his place, we certainly should not think ourselves called on to take the least publick notice of any thing that Mr. D. has said. The latter, most assuredly, has not even looked in the face, much less fairly answered, a single argument which the "Introductory Lecture" contained. We have no doubt that he will consider this assertion as dictated by the most extravagant and blinding prejudice. But we have quite as little doubt that every enlightened and impartial individual, who has read both productions, is with us, in this opinion.

We have assigned our reasons in the introduction of our review, why we have consented—very reluctantly indeed—to reply, at some length, to this laboured inanity of Mr. D. But we also there stated, that we should not follow him *seriatim* through his volume. In what remains of our task, therefore, we shall select a few of his principal, and, as we verily think, his most plausible positions, and having shown that they are perfectly untenable, we shall leave the rest to the discernment of the publick. We have never, indeed, so far as we remember, read a book of nearly three hundred pages, which it was so difficult to analyze or to abridge. We have a formal division, it is true, into *two parts*, and each part subdivided into a number of *sections;* yet we cannot perceive the smallest advantage imparted to the discussion by this arrangement. We shall therefore pay little attention to it. But our readers shall have as fair a sample of what they are to expect from a perusal of the whole, as we are able to present.

Mr. D. enters on that part of his work in which he attempts to show the unlawfulness of Creeds, by giving a definition to suit his own purpose. Dr. Miller had defined a Creed to be—"An exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the Holy Scriptures, and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in Christian fellowship, are really agreed in the fundamental principles of Christianity." Mr. D. dislikes and rejects this definition, as by far too favourable to Creeds; and insists on substituting the following—"By a Creed or Confession of Faith, we understand, not only an exhibition of supposed scriptural doctrine; but that exhibition, when it is made, *imposed upon the human conscience, as a term of communion in the ordinances of God's house.*" Now, Dr. M., in the very Lecture which Mr. D. undertakes to answer, had

repeatedly and solemnly disavowed all friendliness to Creeds *imposed* on the consciences of men, as indefensible and worthy of the severest reprobation. And we know of no Presbyterian in the United States, who would not cordially join in that disavowal. Yet, in spite of all this, the same unjust imputation is insinuated, or openly urged, again and again, with as much confidence as if it were admitted to be the doctrine of all the advocates of Creeds. Is this the spirit of candid or honourable controversy? We have always thought that the alleged consequences of any sentiment, even when legitimately deduced, ought never to be laid at the door of those who explicitly disavow all belief in them. And we still suppose a rule of this kind to be acquiesced in by all sober and decent polemicks.

Still, however, if the serious charge implied in Mr. D.'s definition, and so frequently insisted on by him, be legitimately made, it is incumbent on the friends of Creeds, however unjust the charge may appear to them, not to content themselves with disavowing it, but to meet and answer it with all deliberation.

We ask Mr. D. then, and all who adopt his opinions, whether there be, or be not, any foundation in Scripture for the distinction between *fundamental* doctrines, and doctrines *not fundamental?* That is, whether there be *any* doctrines of revelation whatever, the *real* belief of which is indispensable to the character of a true Christian, and the *professed* belief of which is indispensable to the character of a *visible* or *professing* Christian? We would fain hope that Mr. D. will not deny that there *are* such doctrines. Indeed he has virtually, if not explicitly, acknowledged it over and over again. He has, in fact, told us, as we understand him, that no man who denies the divinity and atonement of the Saviour, ought to be allowed to take his seat at a sacramental table; and that no one who rejects the doctrine of the Trinity, ought ever to be permitted to offer up his child to the God of Christians in baptism. And this, though they might both profess to believe the Bible. If Mr. D. were asked, by what *authority* a church would act in excluding such persons, we presume he would say, without hesitation—by *Divine* authority. Because, although there is not to be found in the great Statute-Book of the Redeemer's kingdom, any law which, *in so many words*, directs that no such persons be received in any act of Christian communion; yet the *spirit* of such a law is plainly enjoined in many parts of Scripture. What would he reply, then, to an infidel, or Socinian blusterer, who, for secular purposes, should wish to join his church, and who should complain, that a list of "supposed scriptural doctrines was *imposed upon his conscience*, by human authority, as a term of communion?" Would he not deny the charge, and pronounce it as unreasonable as it was cruel? Would he not contend, that when a church acts in *conformity with Scripture*, its acts are to be considered as resting on the ground of *Divine authority?*

Our readers will readily perceive the application of these principles to the case in hand. If a church, in forming her creed, do really introduce into that creed no article but what she finds in the Bible; if she call upon those who seek admission into her bosom to believe nothing but what the Bible calls upon them to believe; and if she demand the reception of those articles, not because she herself believes them, but because the Bible teaches them;—can she, in this case, be charged with *imposing* any thing on the human conscience, in virtue of *her own authority?* Surely nothing would be more unjust than such a charge.—Again; sup-

pose the church in question not only to put nothing into her creed but what she really finds, or thinks she finds, in scripture; but also to insert no article but what she is verily persuaded the Bible authorizes her to insert, for promoting "the unity of the faith:"—suppose, finally, that she asks none to adopt this creed, but those who voluntarily beg her to receive them, and *voluntarily offer* to adopt it. Could this creed be said, in any rational or legitimate sense of the term, to be *imposed* upon such applicants, and much less to be *imposed* upon their consciences by *human authority?*—If a church, indeed, substitute "for doctrines the commandments of men," and call upon those who wish to come within her pale, to believe what Christ himself does not call upon them to believe; then she is justly chargeable with guilt in the sight both of God and man. But if the divine authority is that on which she really rests, and to which she constantly appeals, in all that she does; and if this authority is made to operate only on those who deliberately and of choice bring themselves within its reach; —it is manifestly an abuse of terms, as well as an unjust accusation, to speak of her as *imposing* her dogmas upon the consciences of men.

Mr. D. next makes large quotations from *Mosheim*, *Dupin*, and others, respecting the ambitious encroachments of many of the clergy, in the second, third, and fourth centuries; and also on the origin and use of ecclesiastical councils, and the degree of importance to be attached to their decisions, and those of the Fathers generally. On this department of his subject he expatiates, and declaims, and asserts, and pronounces, and concludes, with an air of as much positiveness and pomp of syllogism, as if he were making out a chain of demonstrative reasoning. We shall not stop to inquire whether the representations made by the celebrated historians, whom he quotes, are correct or not. This inquiry would lead us into too wide a field. We will, for the present, admit that Mr. D.'s extracts are a perfectly fair exhibit of the real course of things in the centuries to which he refers. And what can he fairly infer from them? Nothing—just nothing to his purpose. His logick amounts to about this—"Many of the clergy in the second century, and still more in the third and fourth, were ambitious, aspiring, and tyrannical;—*therefore* it is an act of tyranny and oppression to form a creed!" Again; "Ecclesiastical councils were employed as an engine very materially to alter the state of the church—*therefore* it is a daring and criminal act of usurpation to exhibit a summary of the doctrines of scripture, as a means of ascertaining agreement, and promoting harmony in the church!" Again; "The Fathers are by no means an infallible guide, either in faith or practice;—*therefore* it is wrong for the church unitedly to employ means for ascertaining the meaning of scripture, and agreeing to walk by the same inspired rule!" Of all the books we have ever read, we would recommend this of Mr. D. as the best —to those who wish to see striking examples of what logicians call a *non sequitur*. When we had reached the end of the sections in which he displays the extracts alluded to, and his comments upon them;—familiar as we had been with his wild declamation, and illegitimate conclusions, we could not help looking back with a little amazement that he should have been able so far to impose upon himself as to imagine that the whole, or any part of it, was really more to his purpose than if he had written a treatise on mineralogy or galvanism.

The extracts which our author produces from Dr. Miller's "Letters on the Christian Ministry," published nearly twenty years ago,

and the attempt which he makes to show that the sentiments delivered by Dr. M. at that time, are inconsistent with those which he urges in his "Introductory Lecture," really afford about as amusing a picture of Mr. D.'s way of thinking and reasoning, as any thing we found in his volume. If every word that he has extracted from the "Letters" had been written on the same day, and printed side by side, with the "Lecture," we do not believe that any body except Mr. D. *et id omne genus*, would have dreamed of any inconsistency between them. At any rate, we affirm, that if we had the honour to claim the authorship of both, we should feel that we had nothing to explain—nothing to reconcile, in consequence of what Mr. D. has written.

Before we quit this part of the volume, we cannot help taking notice of the assertion, in page 87, and elsewhere, that the primitive churches were all *independent*, that is, were not united in one body, by any common confession, judicatory, or plan of government; but that each particular church was entirely independent. We are persuaded that Mr. D. will never be able to make good this assertion. To go no further, the synod of Jerusalem, of which an account is given in Acts, xv., lightly as he treats it, we have no doubt might be shown to be an unquestionable example of an authoritative judicatory, binding together, and ministerially pronouncing the law of Christ to the whole Christian church. But even if it *could* be made out that the primitive church was strictly *independent* in its form of government, still this would furnish no real aid to our author. Most of the independent churches that have ever existed, as we have had occasion heretofore to remark, have not only had creeds and confessions of faith, but have made as much use of them, and attached as much importance to them, as any other churches that we have ever known. Of this many examples might be cited, if we had room for the purpose. The late excellent Mr. *Fuller*, and other eminent independents of *Great Britain*, and the great mass of that denomination in our own country, might all be shown to be zealously on our side. Mr. D., in his wild excursions, would receive as little countenance from sober and rational Independents as from Presbyterians. We hope, however, he will make the experiment before long, and see how any class of *evangelical* Independents will like his plan and his company.

Mr. D. has, in our opinion, grossly perverted the greater part of what Dr. Miller advanced in his "Introductory Lecture," respecting the warrant for creeds to be found in the New Testament. The obvious scope of Dr. M.'s remarks on that branch of his general subject, was simply this:—That the inspired apostles enjoined upon those churches to which they wrote not to be contented with a mere general profession of belief in the Bible; not, by any means, to sustain, as a matter of course, a declaration of respect for the gospel:—but to examine carefully *in what sense those who came to them understood the Bible*,—and how they interpreted and preached the gospel, before they should either receive them into their houses, or "bid them God speed." For they show that artful men, under the guise of this general profession, might bring in, and actually had brought in, "another gospel." And what remedy do they propose? Why, that those to whom they wrote, with the scriptures in their hands, and with what they had heard from the apostles, in their memories and hearts, should *bring false teachers to the test;—try* them; *examine* them; and *ascertain* what was the precise character of that belief, of which they made a general profession. Now this, Dr. M. observed, was, "in effect," employing a creed, or confession of faith, to ascertain how far they were

orthodox. "Agreed," says Mr. D.; "but was this a *human* creed?"—Yes, we reply; it *was* a *human creed*, in precisely the same sense for which we contend *in any case*. It was the fair and honest application of the *inspired rule*, by human, and, therefore, by fallible minds, to an actual case. If they rightly appredended the unerring rule, and applied it faithfully, their decision might be said to be dictated by the great Author of the Bible. But if they erred, either in interpreting or applying the rule, the result would be an erroneous judgment. And precisely so is the fact in any other case. We contend for no other creed but that which is faithfully drawn from scripture; which speaks as the Holy Ghost speaks; and which proposes to the belief of those who adopt it, the very same principles, as far as it goes, which the scriptures propose to their belief. Does this deserve to be stigmatized as a mere *human contrivance*, and as setting up another standard "*in opposition to the Bible?*"

Mr. D., in page 249, expresses himself thus—

"We are very much surprised, when scripture precepts like the following, are introduced to condemn our opinions:—'Be ye perfectly joined together in the same mind and in the same judgment.' We know it is a very easy thing to quote scripture, and that it is very often done with great thoughtlessness and inaccuracy; but this is too glaring. Did the apostle mean, when he thus commanded the Corinthians, that those who were of Paul, should go and form a voluntary association by themselves; and that those who were of Apollos, should go and form a voluntary association by themselves; and that those who were of Cephas should go and form a voluntary association by themselves; and that those who were of Christ should go and form a voluntary association by themselves? Why surely every man, who reads the words in their own connexion, must see, that this is a pure burlesque on all scriptural investigation. So far from this being the fact, the apostle exhorted them to be of one mind by quitting their divisions: his words are—'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that *there be no divisions among you;* but that ye be perfectly joined together in the same mind and in the same judgment;' moreover our brethren will not say, that a command to separate from the unholy, means that we should separate from the holy? They will not say that a command to reject unbelievers, means that we should reject believers? Yet, by our voluntary associations, are not Christians shut out from Christ's ordinances; and Christian ministers denied their seats in Christ's heavenly places? Are not those, who are giving every evidence by which their Christian character can be substantiated, refused the privileges which Christ purchased for them by the shedding of his blood? And do not Christians themselves, decline receiving the ordinances of grace, at the hands of ministers whom the Master has owned, and blessed, and honoured, in his holy providence. O, our brethren must not talk about the excellence and blessedness of their voluntary associations. They are no blessing; they are a curse, to the church of God." p. 249, 250.

No such use as that which Mr. D. reprobates with so much scorn, was ever intended to be made of the passage referred to, by Dr. M., or by any other friend of creeds; and we are very sure that Mr. D. never met with any one who proposed such a use of it. Dr. M. however, in his "Lecture," made a very different use of this passage, and one which, we think, accords with every dictate of reason, as well as with the whole current of scripture. The use is this—The apostle exhorts the church—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing; that there be no divisions among you;*—but that ye be *perfectly joined together in the same mind, and in the same judgment.*" Here is an important duty solemnly enjoined—the church is bound to be entirely harmonious in her faith, in her professed doctrinal opinions, as well as in her practice. She is, in all her bounds, to *speak the same thing*, to be *perfectly joined together in the same judgment* about spiritual matters. Now the question asked by Dr. M. is, how is this happy agreement in the faith, to be attained and manifested? It is not sufficient—it never has been sufficient, from the days of Paul to the present hour, for all to agree in professing to receive

the Bible; for the greatest hereticks, who daily deny the Lord that bought us, and with whom no Christian can consent to hold communion, are always ready to make, and actually *do* make, this profession. If, indeed, all were agreed in their mode of *construing* the scriptures, no other profession would be necessary. But this is notoriously so far from being the case, that in a hundred different professors of a general belief in Christianity, it is possible that we may meet with as many different plans of explaining the scriptures, as to radical points. How then are any body of Christians, constituting a church of Christ, to be expected ALL to *speak the same thing*—to *be of the same mind*, and to be *perfectly joined together in the same judgment?* Dr. M. insists that the only practicable method of attaining this object, is to resort, more or less formally, to a creed or confession of faith; not setting up such a document in *opposition* to the Bible; not making it an *independent* rule of faith; not even presenting it as something, strictly speaking, *in addition* to the Bible; but merely as a fraternal agreement in what sense THE BIBLE ITSELF is to be explained and received.

And this, by the way, suggests to us one of the most essential and palpable defects in Mr. D.'s book. In our review of Dr. M.'s "Introductory Lecture," and Mr. D.'s "Sermon," at Princeton, we remarked, that the arguments of the former appeared to us unanswerable; and that we should be glad to see so much as an *attempt* to answer them. Mr. D. appears, from page 11th, to be a little nettled at this intimation, and to have no doubt of his ability to do much more than "attempt" the answer in question. But confidence is not talent —if it were, Mr. D. would do a great deal more mischief than we believe he is ever likely to effect. We know that we only speak the publick sentiment, when we say that his attempt has been completely *abortive*. With regard to Dr. M.'s first and most important argument, what he says in reply scarcely deserves the name of an *attempt*. He says nothing that can be called even *plausible*, to show how a pure church is to keep out of her communion the worst and most mischievous hereticks; since they all profess to believe the Bible, and are all as warm and clamorous as himself, in lauding it as the best of books. He will have no other test, in any case, if we understand him; —and to be consistent with himself he *can* have no other test, either *written* or *nuncupative*, than the unexplained Bible, "*without note or comment.*" How, then, we still ask, would he keep out of his communion those who, with all their professions of belief in the Bible, reject, with bitterness and scorn, every peculiar doctrine of the gospel? Nay, unless we misapprehend Mr. D., in his remarks on an extract from *Milton*, he thinks that pronouncing any man, however erroneous his opinions, a *heretick*, a high-handed offence against the charity of the gospel, and, of course, against Christ, the head of the church. Having gone thus far, he must, to be consistent, go one step further; and contend that it is an infringement of Christian liberty to keep, or put, any man out of the church for immorality of practice. "There is"—to adopt the language of one of the most eminent Independents of the present age— "there is a great diversity of sentiment in the world concerning *morality*, as well as *doctrine:* and if it be an unscriptural imposition to agree to any articles whatever, it must be equally an imposition to exclude any one for immorality, or even to admonish him on that account; for it might be alleged, that he only thinks for himself, and acts accordingly. Nor would he stop here: almost every species of immorality has been defended, and may be disguised; and thus, under the pretence of a right of private judgment, the church of God would become, like the *Mother of harlots—the habitation of devils,*

and the hold of every foul spirit, and a cage of every unclean and hateful bird."*

It seems to be considered by our author as a conclusive argument against Creeds and Confessions, that they have not been found sufficient to banish discord and division from the church. His reasoning is to this amount. "Creeds are intended to promote union and harmony among those who adopt them. But in churches in which the best Creeds are received, we find concord and harmony frequently interrupted. Therefore Creeds do not answer their intended purpose, and ought, of course, to be laid aside as at least useless." We will just give what we really think a few complete parallels to Mr. D.'s reasoning in this part of his book—They are the following—All the civil constitutions that have ever been formed, and all the laws that have been enacted under them, have never been able to render society perfectly safe, peaceful, and happy. Murders, and thefts, and riots, and disorders innumerable, have still taken place under the best constitutions and laws that were ever formed; and therefore all these constitutions and laws are plainly good for nothing, and would better be abolished, and leave men to a state of perfect natural liberty. Again—All the physicians that have ever lived, and all the remedies that have ever been invented, have never been able to prevent, or to cure, a great number of the most deadly diseases to which mankind are exposed, and constantly subject—Consumptions, and cancers, and pestilence, and hydrophobia, still prevail, as if there were no physicians or remedies in the world; and therefore it were far better that we had no physicians and no remedies, but that in all cases, diseases were left to take their own course, without any attempt to check or interrupt them. Once more—The Bible, which professes to be a revelation from Heaven, and to contain doctrines and rules of duty calculated to make mankind happy, both in this world and the world to come, after all the attempts that have been made to teach and inculcate its principles and injunctions, has never been able to prevent mankind from becoming profligate and wicked--vice, and immoralities of every kind, still abound, even where the Bible is read, and its requisitions are enforced by all the arguments and eloquence that the powers of man can devise and urge—Therefore the Bible is a useless book, and mankind would do quite as well, and probably better, without it than with it. We do seriously affirm, that after as careful and candid an attention as we have been able to give to this part of Mr. D.'s book—and it is by far the most plausible part of his book—the nature and amount of his reasoning is, we think, fairly exhibited in the foregoing parallels. It proceeds entirely on the false and foolish assumption, that any means or efforts which do not *perfectly* accomplish their purpose, ought to be rejected as *altogether worthless*—Creeds and Confessions do not perform *every thing*, and therefore they are good for *nothing*. "No," we reply,—"Although there are some men who disregard them utterly, as you have done, even after adopting them in the most solemn manner, yet the good they do is incalculable; just as good laws, and good physicians, and the best of all books, although they cannot prevent or remedy all the evils, moral and natural, that afflict the world, yet are, beyond all estimation, beneficial. Whatever of soundness in the faith and purity of Christian practice remains in the church, is, in a great measure, to be attributed to the influence of scriptural articles of faith, and scriptural principles of church order, well digested into system, by wise and holy men, not under

* Rev. *A. Fuller.* Works, viii. 304.

the guidance of supernatural inspiration. No work of mere man is perfect, and the best human institutions and efforts never effect all the good at which they aim; and yet, to these imperfect works, and institutions, and efforts, under the Divine blessing, nearly all the good that there is in the world is to be ascribed. Your argument against Creeds is, in its true spirit and tendency, an argument against all that is useful and excellent in human institutions and endeavours."

Mr. D. in the second part of his volume undertakes to show that "*the scriptures are most explicit in their condemnation of all such ecclesiastical instruments*" as creeds. This undertaking he endeavours to accomplish by stating and enforcing such propositions as the following:—

1. "*The Bible is the word of the living God, and all that it says is necessarily obligatory on the human conscience for that reason.*"

2. "*The Bible being the word of God, it must necessarily be precisely suited to human beings, as sinful and fallen; and therefore it embraces in its provisions all that is peculiar either in their character or their condition.*"

3. "*The scriptures have expressed their most pointed disapprobation with all human institutions that interfere with the authority of God over the conscience.*"

Now we see not but that all these propositions may be granted in their fullest extent, without touching Mr. D.'s main point. To him, however, it appears otherwise, Give him these,—give him his Παυ στω,—and like *Archimedes* of old, he is confident he can move the whole world for which he is fighting.

As a specimen of Mr. D.'s *attempt* at reasoning, in the explanation and enforcement of these several propositions, we offer the following extracts.

"We feel anxious that this principle should be distinctly apprehended. That *the Bible is the Word of God*, is a proposition which none of our brethren will controvert, we know; but at the same time, it is one which no man can admit, without conceding to us the whole subject of controversy. All opposition withers under its influence; or if any thing remains to impede our course, there must be some deficiency in apprehending this simple truth. No living man can want any better testimony on moral subjects, nor any better arranged system of religious truth, than THE WORD OF GOD. Its statements are like mathematical axioms: they are in the moral world, what facts are in the natural world; and as well may you attempt, by a fine and ingenious effort of philosophy, to alter the arrangement of those orbs that stud the firmament, or modify the nature of these dying creatures on earth, whose generations descend so rapidly to the tomb, as to mend by your theology the spiritual analogies of God's evangelical world. Now let us be charged with heresy as we may, our great principle, on which we rest all that we have to say, is, that the gospel is *the wisdom of God, and the power of God* unto salvation, to every one that believeth. And as the salvation of our own souls, and the maintenance of a good conscience, depend upon adhering to it, we cannot, and will not give it up;—no, not in the smallest item." p. 181, 182.

"Now, if we have fairly represented the scriptures,—and we certainly did intend to give a faithful representation of them—if they really form a plain and simple revelation of truth from God himself, what other book or books can we want for the direction of the human conscience? How can any theologian tell us, that if we have nothing else than the Bible to regulate us, then anarchy and confusion, discord and strife, must necessarily follow? What room is there for contest, where every thing is plain and perspicuous? If 'nothing more is necessary, to enable a simple, unlettered man, to read the word of God, with intelligence and profit, than common sense, accompanied with an humble and teachable disposition,' how is it, that with a law of such sensible excellence, the church cannot pass up through this wilderness in harmony and love; but must present to every beholder a 'miserable Babel,' instead of that beautiful city, which God hath so magnificently adorned? Can the thing be a *fact?* And when the advocates of Creeds declare that such consequences must follow, and urge them upon us with such impassioned language and minute detail, can they possibly be right? Let the reader review again the premises, and ask himself seriously whether such a conclusion does logically follow?—For our own part, we have often been not a little startled by the remarks which we have heard upon this subject, and have been very much surprised that ministers

of the gospel should suffer themselves to speak so 'untenderly about the Bible:' —for if their Creed will create harmony, and the Bible produce discord, then is not their Creed the best book of the two?" p. 199, 200.

"But still further:—If Jehovah indited the Bible, and intended it for such beings as we are, it is to be presumed that he made it *just what it ought to be;* that he presented it in its most appropriate *form;* and that no man, nor any set of men, can frame one which shall be *better adapted* to the infirmities of human nature. Surely, no man will undertake to dispute this: or, if any one could be found thoughtless enough to do it, surely the church would not receive him, when thus trampling under foot an elemental principle of morals, as orthodox. If such ideas are in practical force, while theoretically denied, we beg leave to enter our most unreserved protest, and to inform our readers, that we think them quite as heretical as the denial of the inspiration of the scriptures. Most certainly, he who knows the secret thoughts of human hearts, who sees the end from the beginning, and from ancient times the things that are not yet done, needs no counsellor, from among the sons of men, to assist him in constructing an evangelical law. The whole gospel is his own divine contrivance, something too sublime to fall within the range of human thought; too perfect and consistent, to be criticised by human wisdom; and too circumstantial not to be applied to every human occurrence." p. 201, 202.

"But perhaps it may be denied, that our Creeds do alter the form in which truth is brought to bear upon the conscience. We must then make our assertion good. Are not our Creeds professed *summaries?* And what is a summary? Is it the same thing with that which it abridges, or is it a different thing? If the original and the abstract be drawn out by different hands, will they present the same intellectual image? Is this summary needed? Did the master give us one, or empower us to make one, because his Bible was a deficient instrument of operation upon the human spirit? Every man at a glance may perceive that he has not framed the scriptures upon the same principle on which our theological systems are constructed. The Bible is not a collection of abstract propositions, systematised into regular order, nor is it a schedule of difficult, metaphysical subjects, arranged under general titles, such as, the attributes of God; the divine decrees; the perseverance of the saints, &c. On the contrary, it is a transcript of social transactions; it is an exhibition of human life; it is that species of composition which, all the world knows, is most interesting to the mass of mankind. It is true, some lofty speculators, some profound thinkers, who are capable to reason both matter and spirit out of God's creation, might prefer a volume of mental abstractions; but then the reader must remember, that the Bible was written for the POOR; that it was intended to throw a beam of the life that shall never end upon the infant mind; to cheer the humble, the lowly, and the contrite spirit; and, while the dews of its blessing are falling upon the dying old man, to stretch the bow of the covenant of grace across the firmament of truth, that his closing eyes may be opened upon the cloudless light of an eternal day. Had such an epitome or compend of moral truths, as our Creed professes to be, been the best form of revelation by which the human mind could be spiritually enlightened, doubtless God himself would have adopted that form: for he declares, he has done for man, all that he could do for him; and, indeed, he has too much pity and compassion for this fallen child of his love, to leave any thing undone which could have been done. If he had intended to write a book for a race of philosophers, instead of rejecting such for being wise in their own conceits; and if philosophers really know how to make systems, or are themselves best instructed in that way, doubtless he would have given them his revelation in a more logical form. Most certainly, however, he has not done it; and the inference fairly is, that our systems are constructed on false views of human nature, or that our Creeds are not at all fitted for man in his present state. There is a better way of teaching mankind the science of morals: for Jehovah himself, who needs not that any should tell him what is in man, has adopted another way. Surely we may safely follow where God leads, and to imitate his example, never can jeopard the prosperity or peace of his church." p. 203—205.

In this style the author declaims through many pages. It appears to us utterly vain to argue with a man, who is capable of advancing such matter as argument, or as any thing that resembles it. Nothing can be plainer than that, if there be any force in his remarks, they prove by far too much. They prove that every attempt to explain the Bible, either in publick or private, is a sin against God and his church.

They prove that Mr. D. himself, every time he preaches, or attempts in any way to illustrate and enforce the word of God, for the benefit of his hearers, is a high-handed offender against his own avowed principles. They prove that every book that is written for the purpose of rendering the contents of the Bible more familiar and level to the minds of men, is an insult to the Bible and to Him who gave it. Why preach? Why attempt in any way to explain and inculcate the scriptures of truth? Can we speak or write any thing better than the Bible? Can we produce any thing that ought to *supersede* the Bible? Certainly we cannot. Why then do not ministers of the gospel impose perpetual silence on themselves; or charge themselves to do nothing more than repeat the very words of scripture, "without comment?" Such are the extremes of preposterous error to which men are driven, when they give themselves up to the impulses of one radical absurdity!

Mr. D. employs a whole section to show that the "Scriptures never recognise the church as a voluntary association; but do uniformly represent it as a community separated from the world, and under law to Christ." With whom is Mr. D. contending in the maintenance of this general proposition? Does any body,—especially does any friend of creeds deny it? We have never met with such an individual. The "Introductory Lecture," the principles of which Mr. D. labours to demolish, explicitly asserts that the church is "not a mere voluntary association, but a community instituted by the authority of Christ, and subject to his laws alone. If Mr. D., instead of expending so much rhetorick on the general proposition, had reserved a little more of his strength, for showing how he supposed it would promote his object, he would have written more to the purpose. The church *is* a community constituted by Christ, and under law to Christ." And what then? Why, then, Christ is the supreme head and king of the church, and no one has a right to make laws for her, either with respect to faith or practice, but himself. So far all are agreed. But who is to judge what the laws of Christ are, and what he has commanded? Is not the church herself, under the highest responsibility to her master, to decide this matter? "If not, who as Dr. M. asks, is to judge for her?" Is she to seek every day for a miraculous response for her direction, according to the privilege of the Old Testament church? Or is she, from her master's own Statute-Book, to inquire and decide what his will is? The latter, it is admitted on all hands. Then assuredly the church is at liberty to agree, and of course to express her agreement, what she considers her Lord's authority as requiring. She may, indeed, mistake in forming the articles expressive of this agreement. And if this can be shown, she ought to correct her mistake. But it is one of the unalienable rights of conscience, on this great subject, to inquire and judge for herself. For though the church is not a voluntary association, made up of persons independent of Divine authority; neither is it a community of *slaves;* but a body of *Christ's freemen;* who *call no man master, for one is their Master, even Christ.*

The closing section of Mr. D.'s second part is employed in attempting to show that "*Creeds and Confessions of Faith are every day growing into disuse, and falling by their own weight; society being both unable and unwilling to bear the heavy burden any longer.*" We totally disbelieve Mr. D.'s allegation here, and consider all that he has said to "make it good," as founded on an entire misapprehension both of principles and facts. We have no disposition, however, to enter on

this part of the controversy at large. But there are two points, under this head, on each of which we wish to say a word.

Mr. D. seems to understand Dr. M. as expressing in his "Introductory Lecture," great fears and lamentations that the clergy of the Presbyterian church in the United States are daily becoming more and more indifferent, or rather disaffected to creeds. We can only say, that we did not so understand the writer of the lecture; nor do we believe the fact to be as alleged. And if Mr. D. expects to be joined in his no-creed belief by one dozen of all the eleven hundred ministers in connexion with the General Assembly, we predict, without pretending to be prophets, that he will find himself wofully disappointed.

The second point on which we wish to offer a passing remark or two is that which is embraced in the following extracts.

"In another part of his lecture, Dr. M. makes the following most painful and overwhelming remarks;—'It is truly humiliating and distressing to know, that in some churches it has gradually become customary, to consider articles of faith as merely *articles of peace;* in other words, as articles, which, he who subscribes, is not considered as professing to *believe:* but merely as engaging *not to oppose*—at least in any publick or offensive manner. Whether we bring this principle to the test of reason, of scripture, of the original design of Creeds, or of the ordinary import of language among honourable men; —it seems equally liable to the severest reprobation, as disreputable and criminal in a very high degree. Nor does it appear to me to be any alleviation, either of the disgrace or the sin, that many of the governors of the churches referred to, as well as those who subscribe, publickly avow their adoption of this principle; admit the correctness of it; keep each other in countenance; and thus escape, as they imagine, the charge of hypocrisy. What would be thought of a similar principle, if generally adopted and avowed, with respect to the administration of oaths in civil courts? Suppose both jurors and witnesses, feeling it a grievance to be bound by their oaths to speak the truth, were to agree among themselves, and openly to give out, that they did not mean, when they swore, to take on themselves any such obligation: that they did not so understand the import of their oaths, and did not intend to recognise any such meaning? And suppose the judges were freely to admit them to their oaths with a similar understanding? Would a witness or a juror, in such a case, be exempt from the charge of PERJURY, or the judge from the guilt of SUBORNATION OF PERJURY? I presume not, in the estimation of any sober minded man. If it were otherwise, then bad men, who form a majority of every community, might, by combining, violate all the principles of virtue and order, not only with impunity, but also without sin.'*

"The foregoing—we write it with deep and mournful feeling—is one of the most awful paragraphs we remember ever to have read, since books were first put into our hands. For if we should admit it to be true, what then? If jurors and witnesses, and judges, in civil courts, were to act thus, what would the consequence be? Must not revolution and ruin follow? Would not God be avenged on such a nation as this?—And what but similar results can occur in the church, if found in similar circumstances? But are not these honourable men? Are they not useful men? And shall we approach them with such a charge? Is any man bound to keep an oath, the subject matter of which oath, is not lawful? And if ministers of the gospel are thus embarrassed by Creeds, has not the church magnanimity enough to part with ecclesiastical instruments, whose character is betrayed to be so bad, by their own practical operation? Heaven's bride should be dressed in robes, white as the driven snow. Her ministers should possess all that is lovely, excellent, and elegant, in the Christian profession, like those who can say,

"I will greatly rejoice in Jehovah;
My soul shall exult in my God.
For he hath clothed me with the garments of salvation;
He hath covered me with the mantle of righteousness:
As the bridegroom decketh himself with a priestly crown;
And as the bride adorneth herself with her costly jewels."†

"But leaving this harsh opinion of the conduct of men, who evidently feel themselves most grievously oppressed by these human rules, and whose consciences are vexed by such arbitrary law, does not the fact confirm our proposition? If Creeds are become *articles of peace*,—which, by

* Pp. 69, 70.
† Is. 61. 10. Lowth.

the way, is an amusing use of terms,—instead of *articles of faith*, are they not practically abandoned? For while they do not possess a sort of ubiquity, whereby they can be tests of orthodoxy, where they are not visible; neither are bonds of union, nor guardians of truth, where they are not to be found; they cannot be considered as a rule of faith, where they have been converted into mere articles of peace. And are these ministers, about whom such things, when said in relation to their sectarian standards, are true, declining into heresy, abandoning the word of God, and sinking into sloth, as to 'the general discharge of their duties?' Then why declare these human institutions to be in force when they are not? Or, why condemn us for translating facts into words, or uttering with our lips, what men are demonstrating by their lives?—'Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest *doest* the same things.'" p. 255—259.

Mr. D. seems to take for granted, that, among the "some churches," spoken of in the beginning of this extract, the author of the "Lecture" certainly meant to include the Presbyterian church in this country. We think that no one who had not some special inducement to assume this construction of the passage, would have thought of it. We can only declare for ourselves, that when we read the passage in question, we considered the writer as referring to some foreign churches—more particularly to those of *England* and *Scotland*, among some of the ministers of which sentiments of the kind referred to, have been long and openly avowed;—and as deprecating the introduction of similar principles into our own country and church. Mr. D. might, therefore, have spared the "deep and mournful feeling," with which he read the "awful paragraphs" alluded to; as well as the horrible picture which he draws of the moral waste already effected by creeds on the consciences of American clergymen. We think the feelings excited, and the sentiments drawn forth by Mr. D.'s own defection from sound principles, plainly show that, in this representation, he has "reckoned without his host."

Mr. D. speaks of the terms "*Articles of peace*," as very "*amusing*." We had thought that every well-informed man was familiar with this phraseology, as one of very frequent occurrence among the best popular writers on the subject of creeds. We had supposed, at any rate, that no one whose compass of reading extended as far as *Paley's* Moral Philosophy, would have been either very much "amused," or very much surprised by such a use of terms. The expression is just as suitable as it is familiar and established. The temporizing and dishonest system which it is intended to designate, is, no doubt, degrading and criminal enough. May its detestable approaches be long averted from the Presbyterian church!

We have now devoted as much room as we can spare—and more perhaps than we ought to have spared—to what may be called the *leading features* in Mr. D.'s book. There are still a few passages, not falling exactly within the scope of any of our preceding remarks, on each of which we take leave to bestow a passing and very short notice.

The first passage is that which occurs in page 109, and again in 127 and 128.

"There is nothing about which theologians differ more than they do about words. *The Council of Nice was riven by such a dispute.*"—p. 109. Again—

"The famous Council of *Nice* was convened under the auspices of a civil ruler, who was more crafty than religious, to quell the controversy which had arisen between two speculating theologians, who divided and distracted the whole church with matters which were 'too high' for them.—p. 127. Here was a speculation arrayed against speculation; the simplicity of scriptural instructions was exchanged for abstract reasonings, and subtle inventions; great and learned men were arguing about things that neither of them understood; and the whole church was involved in grievous and *unprofitable* controversy."—p. 128.

Now we have always supposed that the controversy respecting the blessed Redeemer's person which drew together and occupied the council of *Nice*, was much more

than a mere dispute about words. We had thought that something far more important than mere "speculation," on both sides, was involved in that great ecclesiastical conflict; and that however undesirable and painful many of the circumstances which attended it undoubtedly were, it could by no means be said to be an *unprofitable* controversy, any more than that of *Augustine* with *Pelagius*, and that of *Luther* with the Romanists. We are truly astonished to find Mr. D. expressing himself in such language. We have no suspicion that Mr. D. is an Arian, or that he has any leaning toward that heresy. But we think we can see that the radical absurdity for which he contends, betrays him into something worse than absurdity, with regard to almost every allied subject that he touches.

Mr. D. seems to think (p. 152, and elsewhere) that there is a great impropriety if not absurdity, in applying creeds, if they be proper at all, to *ministers* and *other church officers* only, and not to *private members*.

"Why not," says he, "*try* and *examine Christian people*, as well as *Christian teachers?* Truth is just as important to the *people* as it is to their *teachers;* their souls are just as precious; and the Bible is equally binding upon them."

We would recommend to Mr. D. before he writes on this subject again, to review his Bible—especially the Epistles to *Timothy* and *Titus:* for, really, he does not appear to be as much at home in that blessed book as he ought to be; more particularly, as he holds himself up as the zealous champion of the Bible against all the host of creed-mongers. Does he really think that the scriptures make no difference between the *trials* and the *qualifications* applicable to teachers and rulers in the church, and those which apply to common church members? The Holy Ghost has expressly taught in his word, if we do not misapprehend that word, that candidates for the ministry are to be *tried*—whether they be "*sound in the faith;*"—whether they "*hold fast the faithful word;*" —whether they be capable of "*rightly dividing the word of truth;*"—whether they be "*apt to teach;*"—whether they be able "*by sound doctrine both to convince and to exhort the gainsayers;*"—whether they are "*wise,*" "*prudent,*" "*sober,*" "*grave,*" having "*their children in subjection with all gravity,*" &c. &c. Similar directions are also given for trying *elders* and *deacons*, both of whom, as well as pastors, are required to have suitable and appropriate qualifications. Now we have no recollection of finding any such trials enjoined by the great Head of the church, with respect to private members. Besides; independently of explicit divine direction, which settles the matter, does Mr. D. see no reason for subjecting the faith, practice, and universal qualifications, of those who are to be *teachers, guides,* and *watchmen* in the house of God, to a more strict and solemn test, than those of private members? We never expected to be called upon to argue such a point as this with a man of common sense.

Our author not only asserts, that Creeds and Confessions have utterly failed of producing the harmonizing and purifying effects for which they were professedly formed; but he goes further, and confidently maintains that their effect has always been to corrupt and divide the church. If this were really so, then we ought in all cases, to find those religious denominations which are most free from the charge of having written creeds, most orthodox, pure and scriptural in their whole character. Is such the fact? Are those sects, in our own and other countries, who have most signalized themselves by opposing and rejecting all creeds, most distinguished also by

soundness in the faith, and universal purity in practice? We verily think that even Mr. D., though certainly not very scrupulous as to making round assertions on very slender grounds, would not venture to advance such a claim in behalf of his friends. The fact is, as we have already said, that the greater part of whatever of purity or orthodoxy there is to be found in the church, is fairly traceable to the influence of scriptural and well digested creeds and articles of faith —either made by individuals, when they enter into ministerial or church fellowship, or published as their standards of faith by a whole sect or denomination.

We now take our leave of Mr. D. We are truly sorry that we have found so little to praise in this volume. We do indeed think that the style of his book is considerably better than that of his sermon. He is not so often *in nubibus*, as we found him in our former review—If it would not savour of vanity, we should take some credit of his improvement to ourselves—to the advice we gave him to read Campbell's Philosophy of Rhetorick. He is still exceedingly *wordy;* but yet in many parts of this little volume, it is no more than his just praise to say, that his style is handsome, easy, and flowing. But here our commendation must stop. We have no recollection of having ever perused a volume of equal size, which contained more crude, immature thinking; or which, with so much ostentatious *rhetorick*, contained so little tolerable *logick*. We say this without the least ill will to Mr. D. On the contrary, we cordially wish him every blessing, and shall be unfeignedly glad to hear that he has come to a better mind. But so long as we stand before the publick as the "Advocates" of sound Christian principles, we shall not hesitate to expose, without reserve, any production, from whomsoever it may come, which we think hostile to scripture, and to the best interests of the Church of Christ. Such we verily think is the volume of which we are now closing our review; and that it is not likely to do extensive mischief, is not owing to the innocence of the principles which it espouses, or to the want of zeal in the writer; but to that entire want of mature and scriptural wisdom which he manifests, and which cannot fail, we are persuaded, to destroy its influence with all discerning and sober minded readers.

[We are obliged to postpone till the coming month, the conclusion of the Review of "Proceedings against Lieutenant Dawson."]

Literary and Philosophical Intelligence, etc.

From the London Literary Gazette, July 23.

A TREATISE ON CHRISTIAN DOCTRINE, COMPILED FROM THE HOLY SCRIPTURES ALONE. By JOHN MILTON.

Translated from the Original, by Charles R. Sumner, M.A. Librarian and Historiographer to his Majesty, and Prebendary of Canterbury.* 4to. pp. 709. London, 1825. C. Knight.

Of the discovery of this remarkable manuscript, the Literary Gazette was the foremost to give any intimations to the publick; and we have frequently since laid particulars concerning it before our readers. We are thus saved from the task of dwelling on its authenticity; on the details of its being found by Mr. Lemon† (whose zeal is likely to be rewarded

* Latin edit.

† In the latter part of the year 1823, however, a Latin manuscript, bearing the following title, JOANNIS MILTONI ANGLI DE DOCTRINA CHRISTIANA, EX SACRIS DUNTAXAT LIBRIS PETITA, DISQUISITIONUM LIBRI DUO POSTHUMI, was discovered by Mr. Lemon, in the course of his researches in the Old State Paper Office, situated in what is called the Middle Treasury Gallery, Whitehall. It was found in one of the presses, loosely wrapped in two or three sheets of printed paper, with a large

by many further interesting results); on the ability with which it has been translated and edited by Mr. Sumner; or on the liberality of his Majesty's command, to which we are indebted for its publication. It cannot fail, however, to be exceedingly interesting to the literary world, in foreign countries as well as throughout the British Empire, to have a complete abstract of the contents of so striking a posthumous remains of so extraordinary a man. This we accordingly insert.

Book 1.—*On Faith, or the Knowledge of God.*

Chap. 1. On what may be considered as Christian Doctrine, and the several parts thereof: namely, Faith, or the Knowledge of God; Charity, and the Worship of God.

2. Of God; his Names and Attributes.

3. Of the Divine Decree, general and special, and of the Efficiency of God to Man, internal and external.

4. Of Predestination, or the Special Decree of God to Man.

5. Of Christ, the Son of God, and his Attributes.

6. Of the Holy Spirit.

7. Of the Creation of the World, and all things invisible and visible.

8. Of the General Providence of God in his Government of all things created.

9. Of the Special Providence of God, by the Agency of his Angels.

10. Of the Providence of God towards Man before the Fall, and of the Institution of the Sabbath Day, and of Marriage.

11. Of the Fall of our First Parents, and the introduction of Sin into the World.

12. Of the Punishment of Sin by Death—spiritual and corporal.

13. Of Corporal Death, or the Extinction of Life.

14. Of the Redemption of Man, by the Blood of Christ.

15. Of the Office of the Mediator, and his triple function of Prophet, Priest, and King.

16. Of the Administration of Salvation to Man by Christ, in his Life, Death, and Resurrection.

17. Of the Renovation of Man, and his Calling to a state of Grace.

18. Of the Regeneration of Man, by the Word and Spirit of God.

19. Of Repentance from Sin, through an humble sense of the Divine Mercy; which is the first effect of Regeneration.

20. Of Saving Faith, or a steadfast belief in the Promises of God through Christ; which is the second effect of Regeneration.

21. Of the Engrafting on Christ, and its effects on Man, leading to a new Life, and a knowledge of Eternal Salvation.

22. Of Justification through Christ, and the Remission of Sin, not by Works but by Faith.

23. Of the Adoption of the Just by Faith.

24. Of the Union and Communion of Regenerated Man with Christ and the Mystic or Invisible Church.

25. Of the commencement of Glorification, or the certainty of Salvation by the influence of the Holy Spirit.

26. Of the Manifestation of the Covenant of Grace, as well under the law, as under the Gospel.

27. Of the Gospel, or new Dispensation of the Covenant of Grace, by Christ and the Apostles, by which Man is delivered from the servitude of Sin.

28. Of the External Signs of the Covenant of Grace; which, under the Law, were Circumcision and the Passover—under the Gospel, Baptism, and the Lord's Supper.

29. Of the Visible Church, or Assembly of the Faithful, universal or particular; and its Ministers.

30. Of the Holy Scriptures, or the Inspired Writings of the Prophets, Evangelists, and Apostles.

31. Of particular Churches and their Ministers, Priests, or Bishops, and Deacons, and their respective Duties.

32. Of Ecclesiastical Discipline, which is the common bond of the Church.

33. Of Eternal Glory; the second Coming of Christ, the resurrection of the Dead; the Final Judgment, and the conflagration of this World.

Book II.—On the Worship of God.

Chap. I. On Good Works, or whatever is done by Man, through the influence of the Holy Scripture, for the Glory of God, the certain Hope of Salvation, and the benefit of our Fellow Creatures.

2. Of the Cases immediately tending to Good Works either general or special;

---

number of original letters, informations, examinations and other curious records relative to the Popish plots in 1677 and 1678, and to the Rye House plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign princes and states written by Milton while he officiated as Latin Secretary; and the whole was enclosed in an envelope inscribed, '*to Mr. Skinner, Mercht.*' The address seems distinctly to identify this important manuscript with the work mentioned by Wood, though an error has been committed, either by himself or his informant, with respect to its real title."

defining Wisdom, Prudence, Sincerity, Promptitude, Constancy, &c.

3. Of the Virtues appertaining to the Internal Worship of God, Love, Confidence, Hope, Gratitude, Fear, Humility, Patience, and Obedience; contrasted with the opposite vices, Hate, Presumption, Doubt, Despair, Ingratitude, Assurance, Pride, Impatience, and Disobedience.

4. Of the External Worship of God;—defining true Religion, as opposed to Superstition, and Hypocrisy.—Adoration, Prayer, Thanksgiving, Fasting, &c.

5. Of Swearing, or calling God to witness,—either by Oath or by Lot, or Chance.—On idolatrous Invocation of Saints, &c.

9. Of Zeal and Holiness of Life;—Reverence of the Name of God:—Profession to his Service; and the opposite qualities.

7. Of the Time and Place of Divine Worship:—of the Sabbath Day, the Lord's Day, and Feast Days.

8. Of the Duties to be performed towards Men, and the general Virtues appertaining thereto:—namely, Charity and Justice:—with Definitions and Examples thereof.

9. Of the first kind of Special Virtues, which appertain to the Duties of Man towards himself;—namely, Temperance, Sobriety, Chastity, Modesty, Honesty, Contentment, Frugality, Industry, and Magnanimity, contrasted with the opposite vices of Gluttony, Drunkenness, Lust, Obscenity, Fraud, Avarice, Sloth, Pride, and Cowardice.

10. Of the second kind of Special Virtues appertaining to the Duty of Man towards himself:—Fortitude and Patience, as opposed to Timidity, Rashness, Impatience, and Weakness of Mind.

11. Of the Duty of Man towards his Neighbour, and the first kind of Virtues appertaining thereto;—namely, Charity, Humanity, Benevolence, Pity, Brotherly Love, and Friendship, as contrasted with Uncharitableness, Cruelty, Malice, Envy, Hatred, &c.

12. Continuation of the Duties of Man towards his Neighbour, exemplified by Honesty in Life and Actions, Innocence, Mildness, Gentleness, Purity, &c.; and contrasted with Dishonesty, Guilt, Anger, Revenge, Fornication, &c.

13. Of the second kind of Virtues appertaining to the Duty of Man towards his Neighbour, exemplified by Truth, Candour, Simplicity, Fidelity, Gravity, Silence, Affability, Urbanity, Liberty of Speech, Admonition, &c. contrasted with Lying, Suspicion, Duplicity, Betraying, Levity, Loquacity, Moroseness, Perverseness and Derision.

14. Continuation of the same subject, exemplified by Integrity, Confidence, Mutual Justice, Beneficence, Liberality, and Gratitude, and contrasted with Theft, Fraud, Oppression, Usury, Prodigality and Ingratitude.

15. Of the Mutual and Private Internal Duties of Man towards his Neighbour, exemplified by the several Relations of Husband and Wife—Parents and Children—Brethren and Kinsmen—Preceptors and Scholars—Age and Youth—Superiors and Inferiors, Masters and Servants.

16. Of the Mutual and Private External Duties of Man towards his Neighbour, exemplified by Alms and Relief to the Poor, the Sick, the Widow, and the Orphan—Hospitality to the Stranger—Assistance to the Destitute, &c.

17. Of the Publick Duties of Man towards his neighbour, exemplified by the reciprocal Duties of the Magistrates towards the People, and of the People towards the Magistrates—the making of Peace or War—and the Duties of the Ministers of God towards the whole Church.

School Fund.—The Common School Fund of the small State of Connecticut (which contains a population of only 300,000 souls) amounts to $1,756,233, in well husbanded productive securities on interest, under the management of Seth P. Beers, Esquire, Principal Commissioner in the place of Mr. Hillhouse, resigned.

Projects in Egypt.—It is stated in a late French paper, under the head of Alexdria, (Egypt,) May 1st, that the great demand for indigo from foreign countries has induced the Viceroy to order the cultivation of this plant in several of the provinces to the eastward of Cairo. The Viceroy has also ordered the construction of a new canal which will cross Cairo and extend more than 30 miles into the *Serkani*. To execute this great work, thirty million of talari, (120 millions of francs,) and four years' labour will be necessary. Three thousand houses in the city will be demolished. The owners of these houses will receive indemnity in lands, with the obligation to plant them with indigo. More than 50,000 men will labour day and night in digging the Canal which will convey a great quantity of water into the provinces beyond Frajum.

[*N. Y. Mer. Adv.*

The King of Spain has authorized the printing of the Autograph Journal of Columbus, and those of several other illustrious navigators, which has been preserved in the Escurial with the greatest care, but which no one hitherto has been allowed to peruse.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p.* 428.)

The committee appointed to examine the records of the Synod of Geneva, reported, and the book was approved to page 413, with the exception of a resolution on page 383, respecting an order of the General Assembly.

A motion was made to send a proposition to the Presbyteries, to have the form of government so amended, as to alter the ratio of representation to the General Assembly. After considerable discussion, this subject was committed to Dr. Miller, Mr. Wylie and Mr. Bogue.

The committee appointed to count the ballots for directors of the Theological Seminary, made a report, from which it appeared that the following Ministers and Elders were elected for three years, viz.

Ministers.—Rev. John Chester, D. D. Thomas M'Auley, D. D. Eliphalet Nott, D. D. Ezra Fisk. Asa Hillyer, D. D. Benjamin M. Palmer, D. D. Eliphalet W. Gilbert.

Elders.—Mr. Zachariah Lewis, of New York. Eliphalet Wickes, of Jamaica, L. I. Mr. John Van Cleve, of Princeton, N. J. And, that the Rev. Joshua T. Russel, was elected for two years, in the place of the Rev. John B. Romeyn, D. D. deceased; the Rev. William W. Phillips, for one year, in the place of the Rev. John E. Latta, deceased, and Col. Robert G. Johnson, of Salem, N. J. for one year, in the place of Mr. Divie Bethune, deceased.

The appeal of Mr. David Price from the decision of the Synod of Geneva in his case, was made the order of the day for to-morrow morning.

The committee on the reference from the Presbytery of Cayuga, reported, that it is inexpedient for this Assembly to give an opinion on the case referred. This report was adopted by the Assembly.

The committees appointed to examine the Records of the Synods of North Carolina and of Tennessee, reported respectively, that the Records had not been put into their hands.

The Assembly proceeded to read the narrative on the state of religion by paragraphs, and having made some progress in this business, adjourned till this afternoon at half past 4 o'clock. Concluded with prayer.

½ past 4 o'clock, P. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Avelyn Sedgwick, from the Presbytery of Rochester, appeared in the Assembly, and his commission being read, took his seat as a member.

The Assembly resumed and finished reading by paragraphs, the narrative on the state of religion. The narrative thus amended was adopted.

Resolved, that it be committed to the Stated Clerk; and that he have 1500 copies printed.

Mr. King, and Mr. Osborn had leave of absence from the remaining sessions of the Assembly.

Mr. Studdiford resigned his seat to the Rev. Nathaniel Pratt, the alternate mentioned in their commission.

The committee on the overture in regard to the validity of the baptisms performed by the Cumberland Presbyterians, made a report. After some discussion, the Assembly adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 27, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Brownlee obtained leave to resign his seat to the Rev. Jacob Kirkpatrick, the alternate mentioned in their commission.

Mr. Breese had leave of absence from the remaining sessions of the Assembly.

The report of the committee, under consideration when the Assembly adjourned last evening, was resumed.

A motion was made indefinitely to postpone that part of the report which related to the first question in the overture, viz.—"Can a Presbytery consistently acknowledge as valid the ordinance of baptism as administered by those who are regularly suspended by a higher judicatory of the church?" The motion indefinitely to postpone, was carried in the affirmative.

After considerable discussion of that part of the report of the committee which related to the second question in the overture, viz. "How are we to regard the baptism of the Cumberland Presbyterians?"—this question was recommitted to Dr. Blackburn, Mr. Woodbridge, Mr. Russell, Mr. Nelson, Mr. John M'Farland, Dr. Green, and Mr. Biggs.

The order of the day for this morning, viz. the appeal of Mr. David Price, was postponed until this afternoon.

The committee appointed to consider and report to the General Assembly the measures which may be necessary and expedient for carrying into effect the resolution of the Assembly relative to the establishment of a Theological Seminary in the West, brought in a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the style or name of the contemplated institution shall be the Western Theological Seminary of the Presbyterian Church in the United States.

2. That in the opinion of your committee, the plan of the Theological Seminary at Princeton, ought to be also the plan of the contemplated Seminary in the West, with no other alterations whatever, than those which are indispensably necessary to accommodate it to the local situation and circumstances of the new institution, and a single provision of a temporary kind, which will be specified in the next particular.

3. That a Board of Directors, consisting of twenty-one ministers and nine ruling elders, be appointed by ballot by the present General Assembly, who shall continue in office no longer than till they shall have had opportunity to report to the Assembly of the next year, and till that Assembly shall have made provision for a future election, agreeably to an arrangement to be made for the purpose by said Assembly.

4. That five commissioners be appointed by the present General Assembly to examine carefully the several sites which may be proposed for the contemplated Seminary, as to the healthfulness of the places and regions where these sites may be found, as to the amount of pecuniary aid and other property, which may be obtained from the inhabitants of the sites, and their vicinity, severally, in establishing the contemplated Seminary; and as to all other circumstances or considerations which ought to have influence in deciding on the location of the Seminary; and that these commissioners report the proposals that shall have been made to them, and their opinion on the whole subject of the location, to the Board of Directors, and that the Board of Directors, after considering the report of the commissioners, recommend to the next General Assembly, the most suitable place in their judgment for the establishment of the Western Theological Seminary. These commissioners are first to meet at the time and place of meeting of the Board of Directors specified in the next article.

5. That the first meeting of the Board of Directors appointed this year by the Assembly, shall be on the 3d Friday of July next, at 2 o'clock, P. M. at Chillicothe, in the State of Ohio, when they shall choose their officers, and do whatever else shall be found necessary to their full organization; and that the Board afterwards meet on their own adjournments, as often as they shall think it expedient. And it shall be the duty of this Board to take under consideration the plan of the Seminary at Princeton, and point out and report to the General Assembly of 1826, such alterations in said plan, as in their judgment may be necessary to accommodate it to the local situation of the Western Seminary. Nine members of the Board of Directors shall be a quorum, provided that at least five of this number be ministers of the gospel.

6. That a suitable number of agents be appointed by the present Assembly to solicit donations in behalf of the Western Seminary; and report thereon to the Board of Directors of said Seminary; and that said Board of Directors take such measures as they shall think most proper for the safe keeping of the monies or other property which the agents shall obtain.

7. That it shall be considered as a principle fully understood in the establishment of the Western Seminary, and to be regarded as fundamental in all time to come, that no part of the funds already obtained, or which shall hereafter be obtained for the Seminary at Princeton, shall on any consideration whatever, be appropriated or employed, or loaned, in aid of the Western Seminary; and, in like manner, that no part of the funds obtained for the Western Seminary, shall ever be employed or loaned in aid of the Seminary at Princeton.

After the adoption of the above resolutions, the Assembly united in prayer, returning thanks to God for the harmony and unanimity manifested on this subject; and imploring the Divine blessing upon the Seminary which the Assembly had just resolved to establish.

Resolved, That it be the order of the day for to-morrow morning to nominate Directors for the Western Theological Seminary; and that the election for the same be held on Monday morning. Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Miller obtained leave to resign his seat to the Rev. George S. Woodhull, the alternate mentioned in their commission.

Mr. Vansinderen, Mr. Urie and Mr. M'Nair, obtained leave of absence from the remaining sessions of the Assembly.

The following extract from the mi-

nutes of the Synod of Virginia, was presented by the committee of Overtures, viz.—

"A communication was laid before the Synod, from the Synod of North Carolina, requesting, for reasons stated in their memorial, the concurrence of this Synod with that body, in an application to the next General Assembly, to change the boundary line between the two Synods, so as to make the Dan river the line from ten miles below Leaksville, to the eastern boundary of Warren, North Carolina.

Whereupon, on motion resolved, that this Synod will concur with the Synod of North Carolina, in referring the proposal for changing the boundary, to the next General Assembly, and that the Kev. Samuel B. Wilson, be requested to transmit to that Synod an attested copy of this resolution."

Resolved, That the application contained in the foregoing extract be granted, and the boundary line between the Synods of Virginia and North Carolina, is hereby altered agreeably to the above Overture.

The committee to whom was referred the proposed alteration in the Form of Government, respecting the ratio of representation in the General Assembly, made a report, which being read and amended was adopted, and is as follows, viz.—

That in their opinion, this General Assembly ought to propose to the Presbyteries, that the second section of the 12th chapter of the Form of Government of the Presbyterian Church, be so altered as to read as follows.—

"The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery, in the following proportion, viz.—each Presbytery consisting of not more than twelve ministers, shall send one minister and one elder; each Presbytery consisting of more than twelve ministers, and not more than twenty-four, shall send two ministers and two elders; and in the like proportion for every twelve ministers in any Presbytery—and these delegates so appointed shall be styled Commissioners to the General Assembly."

Resolved, That all the Presbyteries be careful to send up in writing to the next General Assembly, their decisions respectively in regard to the above proposed amendment to the Form of Government.

The order of the day for this afternoon, viz: the appeal of David Price, was further postponed until to-morrow morning.

Resolved, That the Trustees of the General Assembly of the Presbyterian Church in the United States of America, be and they hereby are authorized, to accept the conveyance, under date of the 12th day of May, 1825, by the Rev. Dr. William Allen, President of Bowdoin College in the State of Maine, and Maria Mallenville Allen, his wife, executed to the Rev. Doctors John* Carnahan, Samuel Miller, and Archibald Alexander, for the real estate therein mentioned and described, which had been devised by the Honourable John Wheelock, Doctor of Laws, and formerly President of Dartmouth College in the State of New Hampshire, by his last will, dated the 29th day of March, 1817, in trust for the use of the Theological Seminary of the said Church, located at Princeton; or such other deed as may be hereafter executed upon the same trusts and conditions to the Rev. Doctors James Carnahan, Samuel Miller and Archibald Alexander, and to accede to the terms and conditions expressed in the said conveyance.

Resolved, That the Trustees remit to the Rev. Dr. Dana, for the purpose of being paid to the Rev. Dr. William Allen, the sum of one hundred and twenty-six dollars, being for rent and interests of the Brigham Farm in Hanover, previous to the year 1819.

The following petition from the Presbytery of Abingdon, presented by the committee of Overtures was taken up, viz:—

"The Presbytery of Abingdon respectfully represent to the General Assembly that they fully believe, that the interests of religion would be promoted in this region of country by a new Synod being formed, to be composed of the Presbytery of Abingdon, and such Presbyteries of the Synod of Tennessee, as may be willing to be thrown into a connexion of that kind: and the Presbytery of Abingdon, moreover, having obtained satisfactory evidence that a correspondent feeling exists to a considerable extent amongst the members of the Tennessee Synod, do therefore pray your Reverend body to separate them from the Synod of Virginia, and attach them to the Synod of Tennessee, with a view to the forming of a new Synod as above stated, which measure we wish might be forthwith adopted."

Resolved, That the prayer of the above petition be granted, and that the Presbytery of Abingdon be, and it hereby is detached from the Synod of Virginia, and annexed to the Synod of Tennessee.

Mr. Crane obtained leave to resign his seat to the Rev. John M'Dowell, D.D. the alternate mentioned in their commission.

Mr. Wood resigned his seat to the Rev. Lebbeus Armstrong, the principal mentioned in their commission.

---

* John is here a misnomer for *James*.

The Overture on the subject of an annual correspondence with the Protestant Church in France, was taken up, and indefinitely postponed.

Mr. Snodgrass obtained leave of absence from the remaining sessions of the Assembly.

The committee appointed to inquire into the reasons why the publication and distribution of the minutes of the last Assembly were so long delayed; and why the Statistical accounts were not published with them as ordered by the last Assembly, &c. reported, and their report after being read and amended was adopted, and is as follows, viz:—

That after the most diligent inquiry they could make on the subject, it appears that the causes of the delay and deficiency in question, have been such as are not likely to recur.

They would therefore submit the following resolution, viz:—

That it be made the duty of the stated clerk, as heretofore, to procure the publication and distribution of the Minutes by the Printer and Agent of the Assembly, and that he be directed to take special care to have them published and distributed as soon as possible after the rising of the Assembly. Adjourned till to-morrow morning, at 9 o'clock. Concluded with prayer.

May 28, 9 o'clock, A.M.—The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Joseph Badger was appointed an Agent in the Western Reserve Synod, to collect and transmit to the Committee in Philadelphia, all documents which may tend to throw light on the history of the Presbyterian Church.

The Prayer Meeting appointed for last evening was duly attended.

The Committee appointed to receive and examine the Synodical and Presbyterial reports, and read to the Assembly such parts as they might judge necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the compendious view, reported; and their report being read, it was directed that the stated clerk transcribe it into the compendious view. It was agreed that the following part be entered on the Minutes, viz:—

From the compendious view, it appears, that there are under the care of the General Assembly, 13 Synods, comprising 82 Presbyteries—8 of the Synods and 75 Presbyteries have sent up to this Assembly, reports, more or less complete. Those 75 Presbyteries which have sent up their reports, have reported the number and names of Ministers and Congregations, and almost all have reported the number and names of licentiates, and the number of candidates. 75 Presbyteries, and 982 congregations have reported the number of communicants, and 74 Presbyteries, and 818 congregations have reported the number of baptisms. Deducting the number of Presbyteries and congregations, which have reported upon these subjects respectively, from the whole number under the care of the Assembly, there remain 7 Presbyteries and 655 congregations which have not reported the number of communicants, and 8 Presbyteries and 819 congregations, which have not reported the number of baptisms. Generally, however, the congregations delinquent in these particulars are vacant. Fourteen Presbyteries have reported collections for the Presbyterial fund, leaving 68 which have not reported; 51 Presbyteries for the Education fund, leaving 31 which have not reported; 53 Presbyteries for the Missionary fund, leaving 29 which have not reported; 65 Presbyteries for the Commissioners' fund, leaving 17 which have not reported; 17 Presbyteries for the Theological Seminary, leaving 65 which have not reported.

Sixteen Presbyteries pay their own Commissioners. The number of ministers reported is 1021; the number of licentiates 173; the number of candidates 193; and the number of congregations 1637. The number of communicants added last year in 761 congregations, has been 8666, and the whole number of communicants in 982 congregations is 103,531. The number of adult baptisms in 439 congregations has been 1709, and the number of infant baptisms in 818 congregations has been 9730. On comparing these reports with those of last year, it appears that the number of congregations from which reports on the number of communicants have been transmitted to the Assembly is 110 less than last year.

On the recommendation of the committee, the Assembly adopted the following resolution, viz:—The General Assembly again direct the attention of the Presbyteries to the importance of great care in sending up their Presbyterial reports annually, as perfect as possible, and according to the form some time since sent down to them by the Assembly.

A nomination was made for Directors of the Western Theological Seminary, and also for Commissioners in regard to the location of the said Seminary.

The appeal of Mr. David Price from a decision of the Synod of Geneva, affirming a decision of the Presbytery of Cayuga,

affirming a decision of the Session of the 1st Church of Genoa, by which he was suspended from the sealing ordinances of the church, was taken up. The Rev. Dr. Ezra S. Ely was, at the request of the appellant, appointed counsel in his case. All the documents on the subject were heard. Dr. Ely was then heard on the behalf of Mr. Price; and members of the Synod were heard in explanation of the grounds of their decision. The Assembly then adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

The Assembly resumed the consideration of the appeal of Mr. Price. Dr. Ely was heard in behalf of the appellant; and the Synod was again heard, in explanation of their decision. The parties and the members of the Synod then withdrew: after which the roll was called agreeably to a constitutional rule, to give the members an opportunity to express their opinions on the case. After considerable progress in this business, the Assembly adjourned till Monday morning, at 9 o'clock. Concluded with prayer.

May 30, 9 o'clock, A. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

Mr. Sedgwick and Mr. Smith had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed and finished calling the roll, in the case of Mr. David Price.

The final vote was then taken, when it was resolved that the appeal of Mr. Price be, and it hereby is sustained.

Mr. Frost, Mr. Jennings, and Mr. M'Farland, were appointed a committee to draw up a minute on this subject.

Mr. Weed obtained leave to resign his seat to the Rev. Isaac W. Platt, an alternate mentioned in the general commission.

Mr. Steele and Mr. Leavitt had leave of absence from the remaining sessions of the Assembly.

An election was held for Directors of the Western Theological Seminary. The ballots being taken, were committed to Mr. Woodhull, Mr. Whelpley, and Mr. Hawley.

The Assembly proceeded to elect commissioners, in regard to the location of the Western Seminary; when the following persons were appointed, viz.

Gen. Andrew Jackson, of Tennessee; Hon. Benjamin Mills, of Paris, Kentucky; Hon. John Thompson, of Chillicothe, Ohio; Rev. Obadiah Jennings, of Pennsylvania; Rev. Andrew Wylie, of Pennsylvania.

The Assembly proceeded to make choice of Agents to solicit funds for the establishment of the Western Theological Seminary, when the following persons were appointed, viz.

Rev. James Hoge, of Columbus, Ohio; Rev. David Montfort, of Millville, Hamilton Co. Ohio; Rev. James Culbertson, of Zanesville, Ohio; Rev. Thomas Barr, of Wooster, Ohio; Rev. William Wylie, of Wheeling, Virginia; Rev. Elisha P. Swift, of Pittsburgh, Pa.; Rev. Obadiah Jennings, of Washington, Pa.

Adjourned till this afternoon, at half past 3 o'clock. Concluded with prayer.

Half past 3 o'clock, P. M. the Assembly met, and was constituted with prayer. The minutes of the last session were read.

Mr. E. Williams and Mr. Wood had leave of absence from the remaining sessions of the Assembly.

The Assembly proceeded to the election of persons to fill up the vacancies in the Board of Education, when the following persons were declared duly chosen for four years, viz.—

Rev. John H. Rice, D. D.; Rev. Moses Waddel, D. D.; Rev. Henry Axtell, D. D.; Rev. Archibald Alexander, D. D.; Rev. Stephen N. Rowan, D. D.; Rev. Thomas H. Skinner.

Elders.—John Woodworth, Esq. of the Synod of Albany. Alexander Henry, Esq. of Philadelphia. Mr. Horace Hill, of the Synod of Geneva. William Kirkpatrick, Esq. of Lancaster, Pa.

The committee appointed to make an apportionment of the Commissioners' fund, made a report, which was adopted.

Resolved, That the Treasurer of the Trustees of the General Assembly pay to the Commissioners, severally, the sums apportioned to them by the committee.

The committee to which was referred the report of the Directors of the Theological Seminary, submitted a report which being read and amended was adopted, and is as follows, viz.—

In the first place, they are compelled to notice with regret, the prevalence of what they deem a serious evil, not only to the Seminary, but to the church at large, in the number of Students who annually leave the Institution, before the prescribed course of studies is completed. By a reference to the report of the Directors, it will be seen, that a large majority of the last class is included in this delinquency. The unhappy consequences of this practice are too obvious to require a

minute statement from your Committee. It is to be hoped however that some adequate remedy may be applied.

Another item which claims the attention of the Assembly, is the insufficiency of the Contingent Fund to meet the current expenses of the Institution. On this point the report exhibits a deficiency of $2,000; to raise which sum, your committee after a careful consideration, would recommend as the most eligible plan, the appointment of a special agent, whose instructions, if it is thought proper, might also extend to the completing of the unfinished Professorships.

The Rev. Isaac W. Platt, was appointed an agent agreeably to the above recommendation. Resolved, that he be allowed for his services and expenses, at the rate of $50 per month, while engaged in this business.

Resolved, That in case of necessity, the Directors of the Theological Seminary be, and they are hereby authorized to address a circular letter to such churches as they may judge proper, soliciting a collection for the Contingent Fund.

Resolved, That the Rev. John M'Dowell, D. D. the Rev. Henry R. Weed, the Rev. Samuel S. Davis, and the Rev. Joshua T. Russell, be and they hereby are appointed General Agents, with discretionary powers, as to the places in which they shall pursue their Agencies, respectively.

Resolved, That the Agents be, and they are hereby directed, in their solicitations, to pay particular attention to the increase of the Permanent Fund, and when they solicit for the Permanent Fund within the bounds of the Synods, which have resolved to endow Professorships in the Seminary, the Agents are hereby directed to solicit for the endowment of said Professorships.

Resolved, That there be appropriated for the payment of professors' salaries in the Theological Seminary, for the ensuing year, the sum of $4,800.

The General Assembly having witnessed with high gratification the progress of the American Colonization Society, in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian, are intimately connected with the success of this Institution,—Therefore,

Resolved, That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and whenever such course may be thought expedient, to give their assistance, in such manner as may be most conducive to the interests of the general cause.

The committee appointed to count the votes given for Directors of the Western Theological Seminary, reported, and from their report it appeared, that the following persons have been elected Directors of said Seminary for one year, viz.—

Ministers.—Rev. Gideon Blackburn, D. D., Rev. Matthew Brown, D. D., Rev. Francis Herron, D. D., Rev. Robert G. Wilson, D. D., Rev. Duncan Brown, Rev. Randolph Stone, Rev. William Wylie, Rev. James Scott, Rev. James Hoge, Rev. John T. Edgar, Rev. Alan D. Campbell, Rev. Obadiah Jennings, Rev. Elisha P. Swift, Rev. William Speer, Rev. John Breckenridge, Rev. John Seward, Rev. James Culbertson, Rev. John Thompson, Rev. James Blythe, D. D., Rev. Murdock Murphy, Rev. Donald M'Intosh.

Elders.—Edward Ward, of Florence, Alabama; George Plummer, of Robstown, Pa.; Walter Dunn, of Chillicothe, Ohio; Samuel Hudson, of Hudson, Ohio; Matthew B. Lowry, of Pittsburgh, Pa.; John Milligan, of Steubenville, Ohio; Thomas T. Skillman, of Lexington, Ky.; Samuel F. M'Cracken, of Lancaster, Ohio; Thomas P. Smith, of Paris, Ky.

Ordered, that the Stated Clerk give timely information of their appointment, to the Directors, Commissioners and Agents of the Western Theological Seminary.

The committee appointed to prepare a minute to be adopted on the subject of the appeal of David Price from the decision of the Synod of Geneva, made a report, which, being read and amended, was adopted, and is as follows, viz.

The Assembly sustain the appeal of David Price from the decision of the Synod of Geneva, on the ground that the charge of intoxication was not sufficiently supported by the testimony; although it does appear, principally from his own confession, that he had made an unbecoming use of ardent spirits: and that an admonition was, in the view of the Assembly, deserved, and would have been sufficient.

The judicial committee reported the appeals and complaints of Newton Hawes and Harvey Chapin; from which report it appeared, that the Records of the Presbytery of Genessee are not present: Therefore resolved, that this Assembly cannot proceed to try and issue said appeals and complaints.

Mr. Calvin Colton had leave of absence from the remaining sessions of the Assembly.

The committee appointed on an overture respecting the consistency of admitting into this church ministers who manifest a decided hostility to Ecclesiastical creeds, confessions and formularies, made the following report, which was adopted, viz.

1. That the Constitution, as is well known, expressly requires, of all candidates for admission, a solemn declaration that they sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.

2. That the last Assembly, in a report of their committee, to be seen on the minutes, have so explicitly and fully declared the sentiments of this church in regard to her Ecclesiastical standards, and all within her communion who may traduce them, that no further expression of our views on this subject is deemed necessary.

The committee to whom was referred the overture respecting the Cumberland Presbyterians, made a report, which was discussed at some length, when the Assembly adjourned till to-morrow morning at half-past 8 o'clock. Concluded with prayer.

(*To be continued.*)

[The Treasurer's Account of Receipts for the Theological Seminary at Princeton for the past month, will be published, with his report for the month of October, in our next Number.]

View of Publick Affairs.

EUROPE.

No news of great importance has reached us from Europe within the past month. The last accounts which we have seen, were from London of the date of August 15th, and from Liverpool of August 16th.

Britain.—A university is shortly to be erected in London, for the education of those youth of the metropolis, whose parents are unable to educate them at the universities of Oxford and Cambridge. In those ancient seats of learning, the expense of education is stated to be about three times as great as they are expected to be in the London University. The new institution seems likely to receive a very liberal patronage, and the specified course of instruction is very ample. No religious test is to be required.

A society has also been lately formed under the name of the "*Language Institution, in Aid of the Propagation of Christianity.*" Its principal object is to teach missionaries to the heathen, before they are sent out, something of the languages of the people among whom they are destined to labour. Pupils, however, are admitted whose views are entirely secular—It is patronized by various religious denominations. Instruction is confined to the languages, manners and habits of the heathen; and nothing is to be said on those points of doctrine and discipline on which Christian denominations are not agreed.

Milton's Latin "*Treatise on Christian Doctrine,*" which was not long since discovered, has been translated and published—An outline of this treatise, (which is soon to be republished in this country) is inserted in another part of our work.

There has been a failure of some mercantile houses in Liverpool, for sums of very large amount—occasioned by the fall in the price of cotton.—The prospect of an abundant harvest was said to be general throughout the island.

Another expedition into the interior of Africa, under Captain Clapperton, of the royal navy, was on the point of setting out. It is to proceed by the *Bight of Benin;* and one part of it to make for the newly discovered city *Soudan*, the other for *Timbuctoo.*—A comet had been observed in England in the constellation Taurus—it has since been seen, and is now visible, in our hemisphere.

France.—It is said that the great financial measure of M. Villele is likely to be carried, and to be completely successful—Its object is to provide an indemnity of 30 millions of francs per annum, for the emigrants, without increasing the national debt. This, it appears, may be effected by reducing the interest on the whole of that debt from 5 to 4 per cent. Much and warm opposition has been made to this reduction; but it appears that it will take place, and that the national debt, so far from being increased by this measure of M. Villele, will be diminished, by no less a sum than ten millions of francs—The holders of the old debt will lose one per cent. of interest an-

nually; but money enough can be obtained at 4 per cent.—All the ministers of foreign courts who were present at the coronation of Charles X. have been complimented with golden medals, commemorative of that event—Mercantile failures have taken place to a considerable extent, in France as well as in Britain.—The weather, as elsewhere, has been unusually warm and oppressive; and the drought in the neighbourhood of Paris was extreme—Vegetables had almost disappeared from the market. There is a degree of mystery yet hanging over the declaration of the independence of Hayti; which probably will not be fully cleared up, till the return of the commissioners who have gone from Hayti to France. By the ordinance of the king, as published in the Moniteur of August 12th, the whole that has been yielded to the Haytiens is represented as a matter of mere grace and favour, on the part of the French monarch. His sovereignty over the French part of the island of St. Domingo, is not renounced but maintained. The favours conceded to the Haytiens are represented as granted in consideration of the reduction of one half in the duties on French merchandise, and the payment to France of 150 millions of francs, to indemnify the losses sustained by those who have fled from St. Domingo. For these considerations, the King of France declares "the ports of the French part of St. Domingo open to the commerce of all nations," and grants "to the actual inhabitants of the French part of the Island of St. Domingo, the full and entire independence of their government." For ourselves, we do not believe that the French have any real intention or expectation of enforcing any further or future claim on Hayti. By the measures that have been adopted a point of national pride may have been saved; the system agreed on by the Holy Alliance may not, at least in terms, have been violated; and a guarded caution has certainly been used not to appear to interfere more or less, with the part of St. Domingo which formerly belonged to Spain—France negotiates with only one of her own colonies—with the French part of St. Domingo. By the late measures also, as given in the Moniteur, the French may intend to leave their concerns with the Haytiens in a measure unsettled—more with the expectation of obtaining farther pecuniary advantages, than with the intention of attempting to reduce them to a colonial state. But whether it was wise in President Boyer and the authorities of Hayti to accept those conditions, is another question. The whole is certainly not yet known; and as we have intimated, will probably not be known, till the return of the Haytien commissioners from France. Their mission thither shows that there are points not yet settled. When the whole is known it may appear, and we have sanguine hopes that it will, that Hayti is really and permanently independent, and that, in the late transactions, Boyer and his counsellors have acted wisely, and deserved well of their country.

Greece.—The anxieties which a month ago we felt for the cause of Greece, are in a considerable degree relieved. It appears that the commander of the Egyptian forces, Ibrahim Pacha, flushed with his success in the capture of Navarino, pushed forward across the country, expecting to carry all before him. Success for a time attended his arms, and cruelty and desolation marked the progress of his troops. But his victorious march was not more than about 30 miles in extent. By the last accounts, on which reliance can be placed, he was hemmed in on every side by the Greeks, in the defiles of that chain of mountains which runs through the whole of the Morea, from the Gulf of Maratonisi on the south, to the Gulf of Lepanto on the north. It is said that he was permitted to pass these defiles with the intention to prevent his return. He has suffered some partial losses, has been repulsed from Napoli di Romania, and the siege of Missolonghi has been raised. The Grecian General Colcotroni commands against him. Rumour, indeed, had represented Ibrahim Pacha as already in the hands of Colcotroni—This we suppose may have been premature, and we know that what is called *the fortune of war* is ever fluctuating and uncertain; yet there is much reason to hope that this whole Egyptian army is now in captivity. If so, the arduous part of the present campaign is over for the Greeks; and the Turkish fortresses of Coron, Modon, Navarino, and Patros, on the southern and western coasts of the Morea, must surrender; since the Grecian fleet is triumphant on the water, and the garrisons are too feeble to make incursions into the country. It is, however, stated, that the Egyptian fleet had succeeded in landing 5 or 6 thousand men in the neighbourhood of Navarino. The pressure of their affairs seems to have united the Greeks for the present, and we wish the union may be lasting. It were much to be desired, that they had a Washington, or a Bolivar, who should at once deserve and possess the entire confidence of his countrymen.

ASIA.

Some details of the British military operations in the war with the Burmese have reached us, in the course of the last month. *Aracan*, the north-western part of the

Burmese empire, is said to be entirely in the possession of the British—If so, the capital must have fallen; yet we have not seen this expressly stated. There has been a good deal of hard fighting; and in one instance the British were repulsed from a fortress and compelled to retreat. Sir Archibald Campbell has published a proclamation, stating to the Burmese the cause of the war; laying the blame both of its commencement and continuance on their rulers; and assuring them that they shall not be injured if they remain peaceably in their dwellings. The Christian Observer for July says—"The causes of this war are still an enigma to the publick."—Sir Archibald's proclamation had probably not reached England, when this was written. The proclamation states that the causes of the war were the wanton murders of Englishmen, committed by the Burmese rulers, and other grievous violations of good neighbourhood; and the utter refusal to give any satisfaction or explanation relative to those enormities—And he affirms that these rulers still refuse to come to any terms of accommodation, or to give any assurances of better conduct in future. Doubtless, the Burmese would tell a different story; but we now know the *alleged* causes of the war, on the part of the British.

We have seen it stated, since the publication of our last number, that the account which we there gave, on authority which we thought unquestionable, of the destruction of the printing establishment of the Baptist missionaries, is entirely false. We hope that this last statement may be true; but we hardly know as yet which account is the most worthy of credit—Both come to us by the way of Britain.

AFRICA.

Beside what we have already mentioned, relative to a new exploring expedition into the interior of this vast continent, we have nothing new to report, except that it appears that the plague is making dreadful ravages in Egypt.

AMERICA.

Buenos Ayres and Banda Oriental.—The Congress of "The United Provinces," of which Buenos Ayres is the capital, and from which the executive is always chosen, has met—The Congress found fault with the executive for not taking more active measures in support of the Banda Orientals, although no authorized provision had been made to enable him to do it. In consequence of this, the chief executive officer resigned The Congress, apparently finding themselves in the wrong, and that they could not dispense with the services of the officer, recalled him and sanctioned his measures. Endeavours are used to preserve peace with the Emperor Don Pedro, but we think they will not be successful—perhaps nothing more is sought by the Buenos Ayreans than to gain time. A Brazilian fleet has arrived at Monte Viedo, which is still held for the Emperor; but the whole surrounding country is under the control of the Patriots—They look to the Congress of the United Provinces for aid, and we think they will ultimately receive it, and hope that ere long they will achieve their independence.

United States.—The controversy between the Governor of Georgia and the government of the United States is, for the present, quiescent; and we think it will not be revived—The governor seems to have had enough of it. General Gaines has lately written him two letters, of a very caustick character—not however in the character of agent for the United States, but as an individual whom the governor had treated with disrespect and insult.

General Fayette has, for a time, bidden farewell to our country, and embarked in the Brandywine frigate for France. He carries with him the good wishes and benedictions of a nation of freemen—a greater honour, if rightly received, than to wear the proudest diadem that ever glittered on the head of kings or emperors—The farewell address of the President and the General's reply, cannot be read without emotion, by any sensible American. Intimations were given in both these addresses, that the General expects to return, if his life shall be prolonged, to the United States—We devoutly pray for his happiness in time and in eternity.

The trial of Commodore Stewart has been closed, and his acquittal is unqualified and complete. His sword is returned to him, and his honour has not received even the slightest stain. In this we exceedingly rejoice. But is it right to publish such charges as were specified and published in the case of Commodore Stewart? Although proved to be false at last, it is mortifying in the extreme to have them circulated throughout the civilized world. We cannot but admire the order which exists in the judicatures of the Presbyterian church, that he who brings charges against a gospel minister which he cannot support, shall himself be censured as a slanderer. Perhaps, in this, the state might learn a useful lesson from the church.